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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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PHENOMENAL.

Telegraphic Communication—A Masonic Test—The Wonderful Slate-Pencil—Messages to the Living.

(Cleveland Free Press.)

For sometime past "spiritualistic" circles have been thrilled by discoveries made by J. H. Wade and his "telegraph medium." Subsequent descriptions of the developments have been remarkably interesting and a Press man had an opportunity to witness the proceedings last night at the residence of R. F. Paine, 59 Bond St. Five investigators, including the "medium," who professes to be as deeply ignorant as any one concerning the powers that control him, were present. One of the investigators was an ex-telegrapher and the "medium" a man of 35 years, rather spare and of high nervous temperament, was well posted on telegraphy. There is no question about the honesty of the ex-telegrapher who interpreted the soundings of the instrument.

The means of "communication with the spiritual world" was an ordinary "key" and "sounder," such as used in every telegraph office in the country, connected with an ordinary Leyden jar (battery) in a hall on the floor. The key was inclosed in a small box whose bottom and lid were of slate. Upon the top of the lever of the key was fastened a small curved spring which touched the slate when the lid was closed. No one could sound the "sounder" by pressing on the lid of the key box, except the "medium," and he could get a faint sound by merely holding his hands close to the box, without touching it. The spiritual theory of the operation is that the box forms a dark cabinet, as perfect as usually required by the "spirits." The slate-lid is to a certain degree porous. The "mediumistic" powers of the "medium," who places his finger tips on the lid, supply the conditions whereby the spiritual forces can engage in the manual labor of a telegrapher. There is no doubt but that the "medium's" arm trembled and that the chords on the back of his hand worked in time with the soundings at the setting last night. There is a possibility that he had a hidden but perfectly natural control over the key, but experienced telegraphers have failed to discover it upon the most thorough examination. Another argument against fraud on the part of the "medium," if such he may be styled, is the fact that for months he has spent his time, in the evenings, investigating without accepting the slightest remuneration. If he is a fraud he has risked detection and wasted much time in the pastime of cheating, and must have a queer taste for amusement. Press readers may explain the thing as best suits them, the results are here given.

Scarcely had the "medium" placed his fingers on the box, when the name "Father Bernard" was sounded. Then came a couplet in French, "La fleur sans semence est une sans parfum." An investigator translated it and the spirit in the box said the translation was correct. The "medium" protested that he didn't know the first thing about French, and his friends say it is the truth. Then came an announcement that "Charles Paine, a relative of the judge" was spiritualistic present. The judge could not remember such a relative. Then the judge was informed by spiritual telegram that Adele Paine, his wife, was not feeling well; that she had a sore throat; but that the spirit could not tell where she was. She is with Geo. C. Mita's dramatic company and was, probably, at Erie last night. But there was something extraordinary about the spelling of the name "Adele" that but one of the investigators seemed to notice. The first "a" in the word

is accented and pronounced as "a" in "bay." The spirit telegrapher spelled it "Adele" several times and wanted to stick to it, but finally changed to "Adele." None of the lady's Cleveland friends know of the peculiar sound of the "e" in the pronunciation of her stage name. Then came some doggerel rhyme of a personal nature, a long "communication," concerning stocks and the wheat market, purporting to come from a recently deceased millionaire of Cleveland, in which the closing price of wheat yesterday was wrongly given. Then came a remarkable test and if the medium is a cheat he must be a good one. The sounder announced that the spirit of "Henry Richardson, of Brooklyn, O., who died about three months ago, aged about 50 years, a master mason of Tokalon lodge," was present. There is a lodge of the Royal Arcanum named Tokalon but whether there is such in the order of Masons The Press knows not. Well, close on this announcement came a message which two masonic investigators present declared, with the greatest surprise, to be the "pass" of the second degree masons. That mystic word can never be given, except under conditions which the "medium" would hardly dare to disregard, be he ever so great a fraud. Then followed other masonic information until the "spiritual telegrapher" said the operator ("medium") was catching on and it wouldn't do to give anything more away. The "medium" solemnly protested that he was not a mason.

There were other "communications," but they were less interesting to the investigators, and "the spirits" whenever pinned down to an answer whose truth could be confronted with mundane facts seemed to manifest a disposition to straddle the question and, in this respect, the "séance" was somewhat unsatisfactory.

Two city officials and two reporters, seekers after truth, together with four ladies, three of whom were ardent Spiritualists, had a slate-writing séance last night with W. Harry Powell, a Philadelphia medium, at 40 Scovill Av. The other lady present was a prepossessing young lady who had never witnessed any manifestations and whose eyes filled with tears when later she received "a communication from her dead mother." Powell, the medium, is a tall young man with a long, fierce moustache. Were it not for a certain redness of his eyes he might truthfully be called handsome. He explained the ground work of the plan on which the spirits operated and details were afterward filled in by the lady of the house whose faith was beautiful. Each one of the eight persons present addressed a question to some friend in the spirit-land, so-called. The name of the person who had passed over was first written, then the question, then the name of the questioner, on a slip of paper. These were folded like homeopathic condition powders and placed together on a slate. One city official, accompanied by the medium, carried these pellets into a rear room. During all the manifestations both rooms were well lighted by gas. The preliminaries in the rear room were similar, and this was the reporter's experience. He sat down to a round center-table on which lay the pellets. After pointing at one pellet with a pencil held in his right hand, he picked it up with his left and handed it to the medium who held it a second and said, "No." All were picked up in this way and a negative answer given each time. On going over the lot a second time an affirmative answer was given. The reporter clutched it firmly and returned with the medium to his place in the other room. The door between the two rooms was open, and as the medium leaned against it he said: "My little control, Minnie, tells me that the initials are E. H. W. Open your pellet and tell me if that is correct." The reporter found that two of the letters were right, the first one wrong, but he simply answered "wrong." "We will hear further from that," said the medium as he went out with another person. "Were none of the initials correct?" asked the lady, a Spiritualist, who had written the address. The reporter explained that the first name was "Nellie," and the lady said the dead girl's name was Ellen, but she had been called "Nellie." The ladies regarded this as a remarkable test. After several trips to the rear room each person, save one city official, had a pellet, and the lady of the house had two. Then a circle was formed; ladies and gentlemen alternating. Five large slates were placed beside the medium's chair on one side and a large pitcher of water and a glass on the other. "I have been known," said he, "to drink two gallons of water during a séance." Last night he drank nearly a gallon. Each person was told to talk freely, the only injunction being to keep both "moccasins" on the floor. None of the party wore moccasins, but shoes seemed not to satisfy "Tecumseh," the spirit who seemed, with a squaw named "Minnie," to have control. Soon the medium worked himself into a trance. He grunted distressingly, and his eyes grew red and seemingly inflamed and set in a dead stare, the lids being swollen and partially closed. He then held up the index finger of his right hand, and each person examined it. The finger was slightly calloused but otherwise smooth, the nail cut close. After passing it through the air a few times a slate pencil point, or something sharp appeared on the end of the finger. It was sharp enough to cut the flesh when passed over a person's forehead. Then the medium demanded "Big write," and a slate was held before him, two or three persons holding the corners. The medium tapped several times on the slate, the sound of the pencil point being clear and distinct. With his right

hand, index finger the medium wrote two slates full of a communication dated "The bright summer-land" and signed "Tecumseh." "Chump" was a good penman and dotted every "i" and crossed every "t." The news in it was gratifying to believers but vague and unsatisfactory to skeptics. As soon as he signed his name Tecumseh died and the medium came out of his trance, mopped his perspiring forehead and drank a goblet of water. Another trance followed and the quiet young lady received a communication from her mother, the pencil being materialized on the end of the medium's finger, as before, and the perspiration, the grunts and the drinking of water followed. Finally the reporter got an answer to his dispatch to the bright hereafter. He had addressed it to "H. E. P.," asking a specific question and signing a nickname. There was nothing to indicate relationship in the query and nothing to indicate it in the answer which was really no answer at all. Here it is: "The bright summer-land. Dear, dear I—Can you realize how happy I am to let you know that I am here with you yet happy follow your impressions better than you do and it will be much benefit to you. E. H. P." There was no punctuation or capitalization beyond what is given. There were two remarkable points in the communication. It started in a celerity that much resembled that of the alleged communication when in the flesh, and was unintelligible to a person not familiar with it. It bothered "Tecumseh" so that he grunted loud and long and finally abandoned it returning to his own round hand. The initials signed were far from similar of the alleged spirit's. The advice given was characteristic also, but rather vague. The best test was received by one of the city officials who was told by "Tecumseh" to beware of an enemy who was instantly recognized by three persons present. The relations of the parties prevents a recital of details. This was given orally, by both "Tecumseh" and "Minnie." The slate communications were all of a kind. When the question revealed the relationship the answer began "My Dear Son" or "My Dear Daughter." Otherwise it was "My Dear Boy" which answered for father, brother, uncle or aunt. The so-called materialization of the slate pencil was simply marvelous. Often as the medium was writing the pencil would give out and a few "passes" through the air would apparently supply another. Occasionally he would drop an infinitesimal point into the hands of different persons. Again, he would drop four or five points on the slate and apparently merge them into one large ball, separating them again at will. All this with at least four pairs of skeptical eyes as close to the slate as possible. He would pause in the middle of a communication, rub his finger roughly over the coat sleeve of the person sitting next to him, carry his finger direct to the slate and write sentence after sentence. Occasionally the handwriting varied, and often the orthography was bad. After each person had received an answer, "Tecumseh" wrote "pale faces good night," the slate-writing closed, and squaw "Minnie" began to hint on the affection of the young lady for some unknown young man, which was greeted with remonstrance from the ladies. "Minnie" desisted and fled. The medium then collected a dollar from each of the men present, and announced another séance later in the week. The ladies said: "You ought to see Harry's dark séances. Those are his best."

Psychical Research.

To the Editor of the Religio-Philosophical Journal:

Allow me to express my cordial approval of your efforts for the organization of a society for inquiring into the nature, limits and proper uses of psychical phenomena. The want of this knowledge is clearly manifest from the great variety and contrariety of views on the subject. That there is a fixed and permanent truth or principle underlying all appearance and phenomena, no thoughtful man can doubt. Is this underlying principle within the reach and compass of man's intellectual powers? The fact that this principle gives rise to, or causes, every thought, impulse and act, is a sufficient answer. Are not these plain facts sufficient to require and justify the efforts you are making? I certainly think so, and that every one, who would make human life a grand success, ought to lend his assistance to these efforts.

While this is an age of intense and earnest discussion in all departments of being and doing, such discussion, it seems to me, is directed far too much to the requirements and practical obligations resulting from certain assumed standards, or criteria of judgment, and far too little to the correctness and sufficiency of such standards. Given a certain standard or measure of truth, and reason will differ but little as to what such standard requires. The proper field for the employment of human reason and research, is to ascertain and determine the criteria of truth. A child can walk in the right direction when the way is clearly pointed out. Hence the necessity of constantly questioning and investigating the criteria themselves, as this is the only true method of establishing correct conclusions as to what is truth, and the obligations it imposes.

The field of research cannot be too deep and broad. All motive arises in the department to be investigated. Every thing brought to light, whether of man's capacity to discover and understand, or of the truth to be reached by such capacity, enlarges, elevates

and purifies the motive. The purpose or motive of every act is the measure of its purity. Enlarge the one and you enlarge the other. Limitation never yet in all the progress of the past has discovered or applied a single truth.

The religious world, to-day, presents to the impartial looker-on over four hundred different religions, and over one hundred different Christian sects. We are meekly told by the teachers of each of these sects, that only by faith in the doctrine taught by them can we be saved from sin. To embrace one kind, we must reject ninety-nine other kinds. Laying aside our reason and trusting alone to authority, we stand one chance in one hundred to be right, and ninety-nine chances to one to be wrong. Does the infinitely wise and good Being, the author of truth, present it to us with all this uncertainty? Among the one hundred sects there is but one dogma common to them all, and that is, that unless you profess faith in some one of them they will all consign you to eternal misery.

Why should not religious truth be as much, and in the same sense, a subject of research, discovery and application, as any truth affecting mankind—as scientific, moral or legal truth? We classify truth under these and other heads. Legal science rests upon the unlimited principle, that there is, in the nature of things, an equity and justice applicable to every possible relation of persons and property. The search for and application of this principle, in every case that arises, is the business of the legal profession. The means of determination are human reason and logic. Subject to these is every decision made. The vital force of every decision, is the reason upon which it rests. When, through additional research and logic or otherwise, the reason changes, the law changes to correspond. Herein lies not only the possibility but the actual progress of legal science. And theological science would have made as great progress in the past, as has legal science, were it not for the belief and assumption of an infallible standard of religious truth, beyond the reach of human reason.

It is essential to inquire and to know whether there is an underlying fixed principle of truth, which makes requisite the formulas given by the Master, "Resist not evil." "Overcome evil with good." "Forgive as ye would be forgiven." It is essential to learn and to know, whether there is a fixed underlying principle upon which rests the Master's injunction, "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be meted to you again." It is important to inquire and to know, whether these things are true because Jesus said them, or whether he said them because they are true. The religious world has accepted them as true exclusively upon the former ground, and given to them merely a profession of faith, without that knowledge of their truth which comes alone from perception and understanding, and which alone secures implicit trust and intelligent obedience. Could a greater blessing be conferred upon the world, than a discovery and demonstration that would prove the truth upon which they rest as clearly as that twice two makes four, and bring home to the heart and conscience a conviction so strong, that no one would sooner refuse to be guided by it, than he would claim that twice two makes six, when estimating his own gains? What the thinking world needs is an intelligent, perceived, conscious knowledge of the underlying ground and reason of facts, faith and duty. Suppose some wise man had enjoined upon us two thousand years ago, to build steamboats, telegraphs, railroads and telephones, how long would it have taken simple faith in these sayings, to have realized the practical benefits of these grand evidences of actual progress? While one class would be laboring to establish faith in these sayings, another would delve into the laws of nature and the invisible elements of being, and by the proper use of what was thus discovered, actually realize what would still, with the former class, rest in faith. It seems to me that a religion which rests alone upon faith in what has been heretofore said, however surrounded by assumed inspiration and infallibility, has about the same real foundation as that financial chimeras, "flat money," so much talked about recently. It is good and efficient for the discharge of actual obligations, only when the basis of golden truth underlies it, and is known to exist.

That unknown space, region or sphere, between the natural, and what is claimed as supernatural, must be explored and the two united by a chain every link of which must be an undisputed fact. Then will all that is natural be elevated and purified of its errors, and improper uses, and then will all that is unreal, imaginary and dogmatic, in the higher sphere, be eliminated, and the direct way from error to truth, from earth to heaven, be made so plain that the wayfarer man though a fool can see it, not with the eye of blind credulous faith, but with the eye of actual knowledge, and consequently need not miss it.

Clarinda, Iowa. J. L. BACHELOR.

Buechi, the Berne anatomist, has made a brain model of gigantic size for an American museum. It is about four feet in height by two and a half in width, and shows the intricate mechanism of the brain in detail. An offer of the contract for laying 300 miles of pipe across the desert, to supply the English soldiers in the Sudan with water, has been made to a citizen of Yonkers, N. Y.

The Assyro-Babylonian Myths and the Mosiac Writings—The Maxims of Ptah-hotep.

BY WM. EMMETTE COLEMAN.

It is very true, as Rev. Mr. Forbush says, that in my criticisms of Rev. Dr. Newman I might have gone further. There are many things I should have liked to have published in my articles in the San Francisco Post, but I had to cut my clothes according to the cloth in hand. In writing my first article I made it as brief as I could, so as to secure its publication. As it was, I was afraid its length might cause it to be refused publication. My second article was much longer, and was entirely devoted to proofs of the truth of the first article. Being so very long, I deemed it better not to further lengthen it by the introduction of new matter. I had in mind, when writing them, both the Assyro-Babylonian myths of the creation, etc., and the "Maxims of Ptah-hotep;" but I did not specifically name them for the following reasons. Dr. Newman in his lecture referred to the Assyrian cuneiform tablets, excluding them from the purview of his lecture. Though treating of cosmogonic and mythologic subjects and though of a quasi-sacred character, it is not known that the Assyrian tablets constituted a part of a book analogous to our Bible or to the other recognized Bibles of the world. So far as known, the Assyrians had no sacred book, corresponding to the Vedas, Zendavesta, the Chinese Kings, etc. The myths and legends of Babylon and Assyria no more constituted a Bible than the myths and legends of Greece, as found in Homer, Hesiod, etc., constituted them Bibles, or special holy books infallibly inspired in the sense in which the Bibles of the world are so regarded. In my criticisms, I thought it better to confine myself to the Bibles per se, and omit references to writings that were never canonized so to speak. An important reason for non-reference to the Assyrian legends was this. I see Mr. Forbush voices a popular error in stating that the Babylonian legends of the creation and the flood were translated from the Akkadian by Sargon's scholars 2,000 B. C. This is true, so far as the flood-legends are concerned; but the account of the creation in six days, parallel with the narrative in Genesis, which has been found on the Assyrian tablets, is quite a modern production drawn up, most probably, in the time of Assur-bani-pal in the seventh century B. C. It is not a translation of an ancient Akkadian narrative, as was erroneously supposed at first, and as the deluge-legends and those concerning the tower of Babel, very probably are. It is likely that the narrative of the six days' creation is based upon an ancient Akkadian legend, but, as yet, the ancient original has not been found. See Sayce's edition of Smith's Chaldean Account of Genesis, 1880. Two other accounts of the creation, dating from much more ancient periods, have been found on the Assyrian tablets, but they both differ widely from that in Genesis I. Some of the more important portions of the cuneiform inscriptions, parallel with Genesis, being about 600 years younger than Moses, in their present form, reference thereto, in reply to Dr. Newman, was not deemed desirable.

We have no evidence that the "Maxims of Ptah-hotep" was ever regarded as sacred or was held in the same valuation in Egypt as the "Book of the Dead." The copy in our possession, forming part of the Papyrus de Prisse, now in the National Library of Paris, is the oldest manuscript in the world, having been found in the tomb of the writer, Ptah-hotep, son of the Pharaoh Asa, of the 5th dynasty, who lived probably over 3,000 years B. C. Parts of the "Book of the Dead" are, however, older than this; for, as I stated in my reply to Dr. Newman, a portion of it is inscribed upon the cover of the mummy-case of Pharaoh Menkaura, of the 4th dynasty, now in the British Museum, and other portions are said to have been written during the 1st dynasty. The "Maxims" (not being one of the Bibles of the world, and not being as old as parts of the "Book of the Dead," which is one of the world's sacred books, and the oldest of them all, I thought it best to omit reference to the "Maxims" and make special mention of the Book of the Dead. In the limited space at my command, it was deemed the part of wisdom to confine my remarks to the recognized Bibles of the world, as strictly germane to the subject discussed, ignoring all quasi-sacred books, or books posterior to the time of Moses. Although the "Maxims" is the oldest manuscript yet discovered in the world, I hardly think Mr. Forbush is warranted in calling it probably the oldest book in the world; as older writings than it have been discovered, including parts of the "Book of the Dead."

Presidio, San Francisco, Cal.

Bookmaking five hundred years ago was a costly business. The bill for designing and writing a manuscript in 1400 was just come to light. The parchment, the writing, the miniatures, the silver nails, gold-plated and enameled, ink figures, seventy smaller gold-plated silver nails, a gold-plated silver clasp, sky blue satin and binding together cost, according to present values, \$150. The miniatures alone cost \$80. The missal is now no longer extant, but it is called pulcherrimum et elegantissimum in the bill.

It is asserted that the case of Arizona's criminals and insane costs the territory more than one-half of her running expenses. Edison has been putting in some spare hours in making improvements on the phonograph.

An "Apparition" Formed in Full View.

John S. Farmer has an interesting article in *Light of London*, Feb. 28th, giving a detailed account of a full-form materialization in the presence of the medium, W. Eglinton, and under such conditions, he thinks, as would preclude all possibility of fraud. When the form that appeared walked to the spot at which Mr. Farmer was sitting, and stood before him, he was able distinctly to note every feature. Though the light was technically "low," he asserts that it was sufficient for the clear and accurate observation of what occurred. The following is an extract from the account given:

Coming from the inner room, apparently in a state of deep trance, Mr. Eglinton paced up and down the space formed by the circle. He was restlessly spasmodic in his movements, and his hands, at times, convulsively clutched different parts of the upper portion of his body. Twice he paused, and, approaching Mr. Younger and Mr. Taylor, made passes over them. This parade lasted upwards of five minutes, during the last three of which a brilliant light—in size like a half-crown piece—was observed by me, at first on his right side only, but just previous to the next stage of the process, on his left side also, finally flitting all over his breast. Upon the last turn these disappeared, and upon Mr. Eglinton taking up his position at the point indicated in the diagram at B they were not to be seen. All this time the breathing of the psychic had been increasingly labored and deep, accompanied at times with groans.

Now, standing at B half-awake towards me, I saw him (Mr. Eglinton), by a quick movement of the fingers, gently draw, apparently from under his morning-coat, the top button of which was fastened, a dingy white looking substance, if I may so describe what I have never handled, and of the texture and make of which I have no knowledge. The movement of the fingers was such as to draw it at right angles from him, allowing it to fall and hang by its own weight down his left side. As it emerged from under his coat and fell, it gradually increased in volume until it reached the ground, covering Mr. Eglinton's left leg from the knee downwards, the connecting link between this portion and his side being preserved the whole time. The mass of white material on the ground increased in breadth, and now commenced to pulsate and move up and down, also swaying from side to side, the motor power being underneath the mass of material, and concealed from sight by it. The dimensions of the mass would be about two feet in height and, say, about three feet in length and breadth; but I was not favorably placed to observe the last two dimensions. Looking at the facts in the light of the result, I should say the upward pulsatory and the lateral swaying movements were caused by the action of the head of the "form" striking against the material resting on the floor. The height increased to three feet, and, shortly afterwards, the "form" quickly and quietly grew to its full height, carrying the above-mentioned dingy white material with it. This, by a quick movement of the hand, Mr. Eglinton drew off the head of the "form," the stuff itself falling back over the shoulders and forming part of the dress of our visitor, it being in some way firmly fixed to the rest of his apparel. All this time the link of the same white appearance as already described, was maintained between the growing "form" and Mr. Eglinton, who had remained in sight of all of us during the whole operation. The connecting link was either now completely severed, or became so attenuated as to be invisible, and the "form," with a majesty and dignity one can ill describe, advanced to Mr. Everett (No. 4), shook hands with him, and passed round the circle, treating nearly every one in the same manner. From my position I had an opportunity for prolonged and careful scrutiny. Upon his shaking hands with me, I, somewhat loth to lose my grasp, greeted him in this way three times. Passing on to Mr. and Mrs. Pearce (Nos. 12 and 13) and Mrs. Rogers (No. 14), he crossed the room to where Mr. Rogers (No. 2) was sitting, shook hands with him and those sitting on either side, and then, stepping out into the room, neared the curtains of the bath-room door, re-approached the medium, who was now partially supported from falling by Mr. Rogers, and, taking the psychic firmly by the shoulders, dragged him into the cabinet.

This is an accurate account of what I observed of the actual formation and disappearance of the figure. I will now deal with other points of interest.

CHARACTERISTICS OF THE FIGURE.

1. *Age.*—The "form" was that of a man of middle age. Judging by usual methods, I should put his age as fifty, more or less. It is obviously impossible, however, to state this with any degree of accuracy, and I only mention it to show that its appearance was entirely different from that of Mr. Eglinton, who will attain his twenty-eighth year in July next.

2. *Height.*—The figure was certainly taller than Mr. Eglinton—upon actual measurement four inches. I decided this by noting the stature by means of objects on the walls and afterwards comparing the height of the medium in the same manner. Another means of testing this fact was afforded on two occasions, when the "form" and the psychic were standing side by side, both being firmly planted on the ground. The estimate obtained in this way tallied with that obtained in the other way.

3. *Face.*—The features were regular, full, and animated. I distinctly saw the forehead, eyes, nose, and ears; the mouth was hidden by a full growth of dark hair on the upper and lower lips, and chin. The beard, also dark but tinged with grey, was long and flowing, divided in the centre, and fell upon the chest. The eyes were deeply set, and the forehead high. The hair on the head, though dark in color, did not appear to me so dark as that of the beard.

4. *Figure.*—This was massively built, and appeared solid and substantial. When passing round the circle the tread, though unheeded, was distinctly felt. The shoulders were broad and the head was well set back upon them. The feet I saw were naked, but I had no opportunity for further observation. The hand to the touch was warm, soft, and life-like, and although as broad as that of Mr. Eglinton was longer, and its grip was firm and heavy.

5. *Clothing.*—The "form" was apparelled in a white, flowing robe, fastened round the waist by a girdle. It hung in folds upon the frame of the figure. That portion hanging like a hood from the shoulders, and which formed the canopy under which the "form" was made, was darker in color and more substantial to the sight than the rest of the garment.

6. *Other Characteristics.*—The whole "form" was full of life and animation.

Though it did not speak, it clearly understood and responded to every request made to it. Gratification was indubitably expressed by the face at the success of the experiment. A careful solicitude was apparent on account of the medium. Twice when the latter was staggering to the ground, the "form" turned away from the circle towards him and grasped the white connecting link between them, which again became visible towards the close of the experiment. After the "form" had had a separate existence for some minutes, the medium, still in an unconscious state, again drew forth the white material above mentioned from his side and under his coat, and stretched it out towards the "form," which eagerly grasped it.

Another noteworthy feature is the distance the "form" receded from the medium. The farthest point reached was ten feet, as represented by the dotted line in diagram from B to C. The distance from bath-room door to B was six feet. It must, however, be borne in mind that the dotted lines from B to C do not represent the track taken by the form; it approached within six inches of nearly everyone in the circle.

When the medium had returned to the bath-room, water was asked for by means of rappings, and upon my entering the room with a glass of water, and while fumbling in the dark to reach Mr. Eglinton's mouth, I felt a "form" by my side, and my arm was gently guided.

Miss H. Withall, one of the circle, says: "It is difficult at such times, when every nerve and every feeling is at the extreme tension, to say how time passes, but I should imagine that the 'form' was present with us from five to eight minutes. When the last shake of the hands was given, Mr. Eglinton as by a strong attractive force seemed drawn to the 'form,' and the two closely together walked towards the small adjoining room, separated only by a curtain from the room in which we sat. There they stood for a moment, the 'form' protecting Mr. Eglinton with tender care, passing behind the curtain, and vanishing from our sight."

Mr. F. M. Taylor says that it was noticed by several present, as Mr. Eglinton moved to and fro, that a very cold wind accompanied him, so much so as to be uncomfortable and chilling.

The chief points of this memorable sitting as given by Mr. Taylor are:

- 1st. The number of eye-witnesses present—fourteen adults.
- 2nd. The amount of light under which it took place—enough at any part of the circle to see the time by a watch, at least.
- 3rd. The medium's whole body being in full view the whole of the time the figure was forming.
- 4th. The gradual formation of the material and figure.
- 5th. The total distinction and dissimilarity of person and personal appearance of the "form" and the medium when both were under the closest observation at the same time.
- 6th. The life and animation of the "form"—the marked decision of all its movements.
- 7th. The solidity of its substance and the strength it possessed.
- 8th. During the swaying movement, both the hands of the medium were in full view, and did not approach at any time the swaying mass.
- 9th. The "substantial" formation was gradual and even.
- 10th. The features became visible very suddenly.
- 11th. The figure, when fully formed, was within a few (six or seven) inches of the medium—between him and one of the sitters—and observations could be made of the space all round them by those sitting in circle.
- 12th. The distance across the opening to the inner room never moved in the slightest from the time of Mr. Eglinton leaving it to his being taken in again by the "form."
- 13th. The "form" grew up at first in front, a little to left of medium, and was nearer the circle by a few inches than the medium. When the "form" separated itself from the medium, it was still farther in the circle—not four feet from those on each side.
- 14th. The medium, when the spirit approached him (after shaking hands with us) seemed completely under his power; the medium's body, however, lost its perpendicular, and was falling from the spirit "form" towards the circle, when the "form" seized Mr. Eglinton and drew him behind the curtain.
- 15th. The hands and arms were as solid and human, and firmly attached to the body, as a strong man's of his build would be; this I proved by the forcible manner in which I shook his right hand.

In conclusion, it may be stated that throughout these sittings both Mr. Eglinton and his guides have done all that lay in their power to afford us a proof positive of these astounding phenomena.

For the Religio-Philosophical Journal.
The Civilization that Has Been.

BY ALEXANDER WILDER.

THE RELIGIO-PHILOSOPHICAL JOURNAL of the 7th of March, contains a paper, *A Critic Criticized*, which I am compelled to say, hardly falls within the compass of a criticism. It is so occupied with the writer's own inferences in regard to what was implied by a sentence in my former communication, as to leave little scope for a rejoinder. The attempt to bring me into a controversy with science and scientific discovery, so-called, is hardly brave, and I must quietly decline it. There is too much of the ecclesiastical assumption in the claims made, and far too much of opinion and conjecture, to warrant any lover of philosophic verity in the attempt to build any superstructure upon such a foundation. Mr. Dawbarn has himself declared its weakness and insufficiency, in his remark: "Science has found law everywhere, and not a vestige of miracle." This is an assertion that, so far as the main proposition is involved, cannot be proved; and the minor one fully confirms this. Law belongs to the world of causes; science, so-called, relates solely to phenomena, and deals with no real cause, save by inference or conjecture, which every new discovery more or less modifies. All real causation belongs to the category of life, and law itself is but the outgoing into energy of a supreme will. This is the department of miracle—that which is to be admired. Science, as the word is commonly used, has no eye to see, no ear to hear, no faculty to understand that which transcends effects and phenomena; it cannot cognize a God.

In regard to how man came into existence in this world, I venture no opinion; but I will say that no "attested discovery of science" has ever been made that shows that he began his career in savagery. That is an inference solely, and we need not take any trouble with inferences. We have no evidence that one type was ever evolved from another; and to require us to accept any hypothesis like a five-toed horse creeping up into the horse that we know is either begging the question, or a sheer arbitrary assumption. It is certainly

as plausible that creation was a descending from highest to lowest, as the reverse. All matter is the outcome of life.

Civilization means etymologically the mode of living together in society. This is a moral rather than physical achievement. Genuine mental growth and development, which constitute the grand manhood, must be in the upward, spiritual direction, rather than sideways. The people enjoying the happiest social condition and having the truest spiritual development is the most enlightened and civilized, even without an aqueduct, tunnel, steamboat, railroad or telephone. All the boasted civilization of modern periods, has not abolished any barbarism on the earth. It is mechanical and not moral or spiritual in tendency. War, murderous competition, savage cruelties, corrupt government and jurisprudence, the subjugating and imbruting of the poor and weak, characterize the history of every modern nation.

It is not fair reasoning to depreciate a culture and mental development that is not according to a set pattern. When Christians call other peoples infidel, and Mussulmans return the epithet, they exhibit a pitiful narrowness of conception. Every people has a genius of its own, and cannot reasonably demand others to conform to it. The civilizations of various regions have been diversified accordingly, as individuals differ from each other. It would be utter arrogance, however, to rate them at a lower value, because they are not identical with ours. Every one has its peculiar merit, as well as its weak point, and so may be praised or sneered at, as one happens to be in the mood. I must be permitted to give my suffrage in favor of the form that most favors spirituality in those living under it.

The ancients, as we usually but somewhat absurdly denominate them, certainly possessed arts and attainments on the material plane, which differed from ours in many respects, but were by no means inferior. The learning of Babylon and the skill of Egypt would be our admiration, if we but possessed them. Astronomy, mathematical science, and architecture were cultivated so that we could without detriment, bow our heads reverently and consent to be taught. India abounded with art and architecture; and her textile fabrics have never been equalled by any modern European manufacturer. Aqueducts on a large scale were numerous in Southern Asia. The innumerable grotto-temples, and public works, the catacombs, the cloaca of Rome, the pyramids, labyrinth, and other structures of Egypt are pretty good evidence of their attainment, in those respects. Microscopes and telescopes, too, for aught we know—were common among the learned class in ancient Assyria. A steel surpassing any now made was used in Hindustan, and the Egyptians had a copper which was made as hard as steel.

Mankind have never advanced in straight lines, but like nature, move onward in circles. Various regions have taken their turn in rising and falling. There has been pre-eminence in China, India, Assyria, Egypt, Asia Minor; and there was once an island empire in the Pacific, which has left remains of its greatness.

The irruption of less civilized invaders has often swept out and even obliterated the vestiges of superior civilization. The Tartars planted barbarism in many countries. The Turks like locusts swooped down upon and annihilated all culture and enlightenment in Asia Minor, Syria, Idumea, the Perea, and valley of the Euphrates, once the glory of the earth. Even the identity of many peoples seems to have perished. The Ethiopians or Hamite nations, once led the world; and now we have no trace of their posterity. The descendants of the Phœnicians and ancient Egyptians are equally obscure. The fifteen nations of Asia Minor are lost. Albanians and Epirotes are the principal modern Greeks. The Dravidian civilization of India was crushed by the Aryan invaders; and China has suffered repeatedly at the hands of Tartars, pirates and England. It is an old fashion to ravage a country, crush the energy of its people, destroy the evidences of its greatness, and then assert that every thing was inferior. It would be nearer the truth to place the conquerors as the lower race. Savages and children are most conspicuously destructive.

In conclusion I avow my faith in the personal God. As I understand the term, we have but the alternative of a personal God or none. It is impossible to be an atheist and at the same time a moral or rational being. Will and intelligence appear to me to constitute personality and identity; and I cognize these as one in the Being that gives to the universe its law, and that continually sustains it by infusing energy. I ask not where this cognition leads; enough that it is true.

Liberalism in Boston.

No. 2.

To the Editor of the Religio-Philosophical Journal.

This city is noted not only for the number of Spiritualists, but for the wide range between the extremes of high and low in an intellectual comparison. As the general intellectual condition of Boston is held to be a little higher than that of other cities, it may be safely assumed that the majority of Spiritualists here are fully up to the mental standard of their brethren elsewhere; but it must be admitted that there is also a class, small though it may be, whose intellectual and moral condition is no credit to the cause they represent. While we find the philosophic thinker who has soared above the materialism of the subject into the purer and clearer atmosphere of moral and scientific truth, we also find the person whose gross and animal organism precludes all perception of spiritual things not presented through the avenue of the physical senses; who finds his highest inspiration in the sound of a rap or the levitation of a table; who catches the celestial fire best when presented in the form of floating lights; whose only conception of angelic presence is based upon the materializations of the séance room. This is the man who dwells in the realm of matter; for whom all truth must be incarnated in material form, before he can grasp its meaning. For such the name Spiritualist is a misnomer, if taken in its literal sense. But these represent a period of growth in the human intellect, and if Spiritualism enables them to more quickly arrive at a knowledge of spiritual things they should be more commiserated than condemned, and all possible effort made to open their latent spiritual sight.

In a city where believers are so numerous and of such varied intellectual attainments, it is natural to expect that mediums for all phases of phenomena would be found in large numbers. It is also natural to expect, that the inherent love of the human mind for the marvellous, and the general willingness to pay freely for its gratification, should tempt some of nimble fingers and weak morals to seek in the practice of bogus mediumship that pecuniary support which the mediocrity of their talents or their disinclination to labor renders more difficult of attainment in other fields of action. Just how many there are in Boston who are engaged in the prac-

tice of this celestial jugglery, or how many find it convenient to supplement natural gifts with bogus manifestations for the sake of gain, it would be difficult to state without an extended investigation; but the number of both is evidently larger than is demanded by the highest welfare of the cause.

Of course this is deplored by the better class of Spiritualists who look forward to a time when the movement may be freed from all such cause for reproach in the eyes of intelligent people. Defects are inevitable in the early stages of all reformatory movements; but in the furnace of time the dross is slowly separated from the gold.

Of the various regular meetings in this city several are in a flourishing condition, and others are doing special work in a quiet way. The Horticultural hall meetings are well sustained, and have been favored with good lectures by such speakers as Mrs. Lillie, and J. Frank Baxter. The Berkeley Hall congregation is prosperous, and holds its own under the ministrations of W. J. Colville. The erection of the new spiritual temple on the Back Bay has given considerable stimulus to the cause generally, and the society for whose use it is intended is increasing in numbers, holding regular Sunday afternoon meetings in Berkeley hall. George Chalmers has concluded his lectureship at Chickering hall earlier than was intended, the plaudits of spiritual nutriment at other meetings preventing him from receiving the support he desired. Beside the societies mentioned there are various Sunday meetings about the city for the study of phenomena, where mediums give their services to meet the demand for evidence of a future life and the presence of spirit friends.

The young people are provided for by two prosperous Lyceums, one at Wells Memorial and the other at Falmouth Hall.

Taking a general view of the work being done, the outlook of Spiritualism in Boston appears hopeful; and one must remember that the influence of Spiritualism is not confined to its organized bodies, but permeates all phases of religious thought, modifying and moulding the views even of those who would indignantly repudiate any sympathy with the movement.

In a succeeding article the writer will present a few facts in regard to the condition of the agnostic and materialistic wing of liberalism in Boston.

GRAPHO.

Christian Communists (Vulgarly Called Shakers).

DEAR AND RESPECTED FRIENDS.—I have been impressed for a considerable time that I should address you upon a subject of most vital importance to you, as Spiritualists—to us as a people, and to the human family at large. You cannot be ignorant of the fact that the various phases and features of the so-called spiritual phenomena had their beginning and origin among us as a people, and yet you date the commencement with the Foxes at Hydesville, N. Y.; which is not the true facts in the case. Our instruments and mediums prophesied and declared again and again, that the work would cease with us, and that it would soon break forth in the outside world, and in accordance to which, it started at the above named place. If you need correct information touching the matter in hand, I would refer you to our books, in which are recorded all that I have here stated; and for you to date the Anniversary of the New Dispensation, as you call it, at Hydesville, N. Y., is far from doing justice to the cause; you are really only the second edition of the work, and are our children, and should so represent yourselves to the world of mankind. Until this is done, you will fail to fulfill the true object and design of your mission as given from the Spirit-world, to prepare souls for the kingdom of heaven on earth, in which is embraced the Evangel, life and teachings of the Great founder of practical Christianity, Jesus, our Elder Brother, also constituting a true brotherhood of interests, both temporally and spiritually, with a strictly pure and virgin life, with all its self-denial, self-sacrifice and self-abnegation. From our standpoint, we find you still occupying the selfish Adamic plane, with all the so-called Christian churches of the day, who openly violate in their lives all the conditions of discipleship to the one they profess to follow. The time has now come, dear brethren, when their mask of hypocrisy and deceit will be removed with all their inconsistency, and they will stand in their true colors before an astonished world. Our friends, the Spiritualists, have had far greater and superior light, hence their obligations and responsibility are proportionally increased for them to assume their true attitude and position in the line of reform and progress with us, with all the attendant sacrifices on their part; if they, as pioneers and leaders fail to heed the present call, as I have endeavored to present it in love and unbounded sympathy, the same will go forth throughout all their ranks.

Think not that I am an enthusiast and a religious monomaniac; not so. The e-gologic sentiments are not mine alone, but those of the whole body of people, of which I have been a member nearly forty years, and know to all intents and purposes, whereof I write. The case of A. J. Davis is only a sample of hundreds and thousands, that will soon follow his steps, by rejecting the light that will soon burst upon you. Had he obeyed his light and call he touching the cause we have espoused, years ago, he would now have been a redeemed and happy man.

The question of organization has been more or less agitated among Spiritualists for years; the elements of discord have evidently forbidden it. Let me assure them in all kindness, that it will never be accomplished, having no authority from the spirit spheres for such a measure. A communication similar to this will be forwarded to all the editors of the spiritual papers, so-called, throughout the country. Should they not deem it worthy their notice and attention, we shall select other channels through which the foregoing can be brought before the public; the issues dependent upon it call for immediate action.

We are the only people on the globe that do practically demonstrate by a daily life, before all men, the heaven-born principles embodied in the beautiful Evangel of Jesus, having done so for one hundred years, yet the Spiritualists never allude to us in their writings no more than if we did not exist and justice had departed from the earth. Oh! consistency, thou art a jewel! With assurances of esteem and respect, I remain, very truly, your friend,
CHARLES CLAPP.
Warren Co., Ohio, March 16th, 1885.

Horsford's Acid Phosphate.

ADVANTAGEOUS IN DYSPEPSIA.

Dr. G. V. DORSEY, Piquette, Ohio, says: "I have used it in dyspepsia with very marked benefit. If there is deficiency of acid in the stomach, nothing affords more relief, while the action on the nervous system is decidedly beneficial."

Mind-Reading and Beyond.

Great eagerness and interest have been expressed, in our own city, and outside its limits, since the announcement was made, some time since, of the forth-coming of Mr. William A. Hovey's new book on the subject of "Mind-Reading and Beyond." Our anticipations have been fully realized on perusing the attractive little volume, the interest of which does not flag from the beginning to the end. One cannot read it without being led to seriously think and ponder on the subjects of which it treats, or, if entirely inexperienced in them, to think of them in a reasoning and unprejudiced manner. Much of the book consists of a compilation of the proceedings of the "Society for Psychical Research" in London, which will not fail to prove both interesting and instructive. Many cases are given in proof of the phenomena of thought-transference, which, it is said, depends *prima facie*, on the establishment of a certain relation between the nervous systems of two persons; and it is known that this peculiar function of the brain is easily disturbed by mental anxiety or discomfort of any kind. There has been a marked change in the state of scientific opinion throughout the world on the subject of a possibility of transmitting a single mental concept, except through the ordinary channels of sensation. It has heretofore been hostile, not only to any belief in any other method of transmitting thought, but has been hostile even to any inquiry upon the matter. Dr. W. B. Carpenter and some others believe the so-called thought-reading to be "communications made by unconscious muscular action on the part of one person, and automatically interpreted by the other." President and Mrs. Sidgwick, who have together made many experiments, explain them by the hypothesis of unconscious perception of unconscious muscular indications. Another class of thinkers solve the problem by saying, "It is the action of brain-waves." Mr. Hovey declines to relegate mind-reading or any phenomena to the fanciful category of the supernatural, believing that man being a part of nature, cannot go beyond nature; and everything that occurs is of necessity a natural occurrence, subject to a natural law. We are equipped with perceptive and reasoning faculties; the former to determine what phenomena do occur, and the latter with which to deduce from study and investigation, the conditions under which they occur and the laws which govern their occurrence.

To the suggestion of charlatans in the practice of some of the unexplained sciences and to the question, "Why are deception and fraud seemingly necessary concomitants in many cases?" Mr. Hovey wisely answers: "When honest and capable men abstain from politics, because they believe politics to be corrupt, and fear to be defiled, they help to make politics more corrupt by abandoning the management of politics to corrupt men. When the public puts a certain class of phenomena under the ban, and says to all, 'Touch them at your peril,' it naturally follows that for a long time many men, competent to investigate them, fear to do so, and leave them chiefly in the hands of persons uneducated, or unscrupulous; or both. Hence it is that before any new truth in nature reaches the point where it receives honest investigation, it is largely left to the tender mercies of charlatans. This does not alter nor affect the real truth in any way, nor are the charlatans solely or even chiefly to be blamed. The fault rests largely with those who found it more convenient to ridicule and deny than to study and investigate. Their dishonesty is as great as that of the charlatans, and, according to their light, far more culpable. The public is naturally conservative and skeptical. It is better that it is so. But it is better, not to deny or ridicule simply because one does not understand. The present state of scientific opinion on the given subjects shows more moral courage and a greater fidelity to the uses and good to be derived from scientific research."

Mr. Hovey relates in a particularly interesting way some of his own experiences in mind-reading, and proves, besides, that he has not limited his personal investigations, or study, to that science alone. He has looked higher—"beyond," in fact—to the subject of psychology and of spirit communion, concerning which, it is hoped he will have much more to say in another volume. In these sciences there is nothing to be shunned, nothing to be feared. They are, on the contrary, most important, valuable, attractive and interesting to investigate. To say that they do not admit of investigation is absurd.

K. P. W.

* Mind-Reading and Beyond, by W. A. Hovey. For sale by Religio-Philosophical Publishing House, Chicago. Price \$1.25.

"After Thy Death."

A valued friend sends the following verses, and writes:

"Many years ago I cut from a newspaper some verses anonymously published, whose beauty of thought and diction struck me as rare. If you will reprint them, some one may give me the authorship. To a confirmed Spiritualist they are not, perhaps, so touching as to one who is accustomed to look forward to death as the sundering of all connection with this life. At any rate, to me, as such they have lost some of the deep pathos they conveyed with their first reading. But for mere beauty of diction, I think you will agree with me that they are worth reprinting."

AFTER THY DEATH.

Still shall the sun lead in the flowery Spring
To the glad music of the rippling streams,
And the long forest corridors shall ring
With the bird's welcome for his cheering beams.

But not for thee.

Still crowned with roses shall the Summer day
Drop flowery fragrance on the balmy air;
And on the hillside with eve's latest ray
The pensive locusts fold their leaves in prayer.

But not for thee.

Still, like a bride with golden crown arrayed,
Rocked on the wave, the fragrant lily bloom,
And myriad blossoms in the forest glade
Enchant the senses with a rich perfume.

But not for thee.

Still shall the Autumn livery all the trees
And crush the purple clusters of the vines;
And Winter, with rude fingers, sweeps the keys
Of the grand organ of the sounding pines.

But not for thee.

What are earth's beauties when we tread the shore
Where clash the dark and sullen waves of Death,
When the weak frame sinks down to rise no more,
All earth can give—a short, quick, gasping breath?

What then for thee?

Woman and the Household.

BY HESTER M. POOLE.
(28 Greenwich Avenue, New York City.)

THE LADY PHYSICIAN.

Oh, who is this, who casts her rose of youth
Beneath the pale, nor faintly coughs
The lily of her ladyhood, in sooth,
Too white to bloom beneath the couch of death?

It is the woman healer here who stands
With tender touch upon the cruel knife;
With thought-engraved brows and skillful hands
And yearning heart to save the house of life.

Bless her, O women, for she was your call,
It was the myriad cry of your distress,
That urged her outward from the cloistered hall
To make the burden of your anguish less.

Shine on her, stars, while forth she goes alone
Beneath the night, by angel pity led,
And shed such lustre as your rays have thrown
On bridal-steps that chime with lovers' tread.

Her pathway scent, O flowers that deck the field,
As from her hurrying feet the dew is driven,
With jewels fragrance than your clusters yield
By dimpled hands to happy mothers given.

And ye, O men, who watch her tollsome days
With doubtful lip in half derision curd,
Scant not her need of courtesies and praise,
The bloom and starlight of the Spirit-world;

For with a sense of loss too fine to own,
The new-born longing of the carrier dove,
She turneth from her first entitled throne
And all the walks that womankind love.

The gracious ministers of little deeds
And service for the few, by love made sweet—
From these she turneth unto wider needs,
And pours her oilment on the stranger's feet.

Perchance, amid the clash of busy days,
She may lay by a trick or two of charms,
May miss of those cunning, dainty ways
That women learn from babies in their arms.

But even while the battle scars her face,
And makes her voice stern in the combat rude,
She but refines her best peculiar grace,
And proves her self-forge-forged womanhood.

—Katharine Lee Bates.

A TRUE BALANCE.

In this column, I have always strenuously
enforced the necessity of having a sound
mind in a sound body. One is so intimately
connected with, and dependent upon, the
other, that the need of physical culture and
hygiene on the part of women especially,
would seem to be self-evident. For they are
more sensitive than men; they live a more
indoor and artificial life, and they are the
fountains of immortal existence.

Yet, on the whole, those who call them-
selves Spiritualists are fully as careless, not
to say reckless, regarding those bodily hab-
its which directly influence the spirit, as any
other class of people. They sin against light
and knowledge. In their homes, I see poor
ventilation, improper and stimulating food,
eaten at unsuitable hours, irregular times
for meals and sleep, in fact all sorts of bad
habits. In some cases it seems as if they
were obtuse to physical conditions just in
proportion as they are sensitive to spiritual
forces.

It seems a tendency in people in our
present grade of development, to carry to excess
whatever greatly interests them. They lack
balance and symmetry. Moderation is an
unknown term. Doubtless, a cause is carried
further toward its popularization by zeal,
but frequently at the expense of the zealous.
They are destroyed or consumed by their
unhealthy fervor. They do not attempt to
look all round and over a subject. They are
not judicious. You can not take their cool,
unbiased judgment, for they are always par-
tisan. They overweight the matter they at-
tempt to consider, and injure it, in the long
run.

Such are they who sacrifice body to spirit.
They do not fully recognize the relations of
Here to Hereafter, of Cause to Effect. They
have not weighed the value of physical, men-
tal and moral discipline—of that robust san-
ity which places these states of existence in
proper relations with one another, and teaches
us we have something to do in order to re-
quire physical salvation and spiritual unfold-
ing. Any thing which promotes the well-
being of the body in which the immortal
spirit begins its wonderful career, is of primi-
val value. The woman physician, then, is to
be hailed as one of the most important of all
factors of true progress.

A GOOD POINT.

Dr. Oliver Wendell Holmes, the brilliant
author and poet, writes thus: "I have often
wished that disease could be hunted by its
professional antagonists in couples—a doctor
and a doctor's quick-witted wife, making a
joint visit and attacking the patient's malady
with their united capacities. For I am
quite sure there is a natural clairvoyance in
a woman which would make her as much
the superior of a man in some particulars of
diagnosis as she certainly is in distinguish-
ing color. Many a subtle would have been
prevented, if the doctor's wife had visited the
victim the day before it happened. She would
have seen in the merchant's face his impend-
ing bankruptcy, while her stupid husband
was prescribing for his dyspepsia, and in-
dorsing his note; she would recognize the
love-lorn maiden by an ill-adjusted ribbon,
a line in the features, a drop in the attitude,
a tone in the voice, which mean nothing to
him, and so the brook must be dragged to-
morrow. The dual arrangement of which I
have spoken is, I suppose, impracticable, but
a woman's advice, I suspect, often deter-
mines her husband's prescription. Instead of
a certain lecture, he gets a clinical lecture,
on some case which her keen eyes see into as
much better than his, as they would through
the eye of a small-sized needle. She will find
the right end of a case to get hold of, and
take the snail as she would out of a skein
of thread or a ball of worsted, which he would
have reduced to a hopeless tangle."

ANOTHER.

In a recent address in Chicago, Miss Fran-
ces E. Willard said: "In the light of ten
years' work as a teacher of total abstinence
from alcoholic poison, I solemnly aver that had
I the power, our system of education should
be so changed that the course of study of every
pupil, from the kindergarten toddler to the
high-school graduate, should be grounded
where God grounds our very being—on nat-
ural law. They should know the laws of
health first of all, since their physical being
is the firm base of the whole pyramid of char-
acter. The blessed word 'health' once liter-
ally meant 'holiness,' and that means sim-
ply wholeness. The alcohol and nicotine
poisons, laden with bad food, unnatural
dress, bad ventilation and ill-proportioned
exercises are the demons that hold the sacred
citadel. Yet we call ourselves a science-lov-
ing people, and think we care to know God's
reason why. His laws 'written in our mem-
bers' we pass lightly over, that we may learn
man's formula for passing a verb or constru-
ing a foreign quotation. We pass over these
weightier matters of the changeless laws of

hygiene, that we may tithe the mint and
cummin of grammatical punctilio and math-
ematical accomplishment. Even when we
study the natural sciences we soar amid the
stars and hammer the rocks or dissect flowers,
but place the study of our own more splendid
organism at the foot of the list instead of build-
ing the whole edifice of education upon this
solid rock, against which the gates of hell
shall not prevail. Our obligation of vision at
this point will be the amazement of wiser and
happier generations. In the school of the
future carefully trained hygienists will be
steadily at work studying the habits of the
children and teaching them, on scientific
grounds, how they may form those upon
which physical sanity is conditioned. Cloth-
ing that imposes a ligature upon any organ
or member of the body will not be tolerated;
the eating of highly seasoned food will be
condemned, and the physical sin of using
stimulants and narcotics denounced with all
the emphasis of a 'Thou shalt the Lord.'

A HOPEFUL VIEW.

A fashionable woman writes in this way to
the Commercial Advertiser:
"I know personally any number of little
girls, say under twelve years of age, who are
as fully up in rowing, swimming, riding and
tennis as are their brothers of the same age.
And the effect of this training is marked in
the girls just now arriving at womanhood,
who represent the first generation brought up
under the new dispensation. When I was a
young lady, attention to her social duties
was considered the only work of which a girl
was capable, and she passed her time when
not so employed in rest for recuperative pur-
poses. The modern girl, however, seems able
to dissipate and work too, and you find the
most fashionable of the sex most active in
the supervision of the Young Women's Home,
the St. Barnabas Society, and all the chari-
ties which cluster around the churches; and
I know of quite a number of society young
women who are affiliated with the State
Board of Charities, and who make investiga-
tions and get up statistics with the utmost
assiduity."

Upon which the Sun comments in this
manner:
"The fine and strong physical proportions
and abounding health of these young women
are certainly very remarkable. They seem
to be of a stature superior to that of our
girls of a past generation, and they move
with a freedom which indicates physical
vigor, and show that they have been accus-
tomed to athletic exercise. Their disposi-
tion to seek recreation after social toil in
new activities and varied occupations affords
promise, too, that they will keep their health
of body and mind."

"Their sympathies become quickened, and
their range of knowledge and observation is
extended beyond the narrow circle in which
their vanity is flattered and their weaknesses
encouraged. With larger and more varied
interests, their minds are broader and bright-
er, and they learn to look on life as the seri-
ous thing it is. They have the capacity for
work, and they ought to put it to use in some
other direction than that of mere selfish grati-
fication."

"We are glad, therefore, to see the interest
girls are taking in those benevolent societies,
and that it has become fashionable to feel it."

"Besides, during the season of Lent, espe-
cially, many of them are engaged in profitable
study, and in attending lectures, like those
of Mr. John Fisk, for instance, and in differ-
ent ways they are showing that their active
spirits chafe in mere idleness. They are too
full of life and health to rust out in that
way, and must have other occupation than a
petty round of social duties. They want to
be at work like their brothers, and like them
want also to get physical exercise and the
mental refreshment which comes from varied
employments."

"With girls so vigorous and sensible, so
beautiful and so strong, we must have here
a splendid race in the future. We envy the
growth of the next century."

Magazines for April not Before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Ap-
pleton & Co., New York.) In the Character and
Discipline of Political Economy, with which
this number of "The Popular Science Month-
ly" opens, Professor Laurence Laughlin, of
Harvard University, exhibits the study named
as a valuable educational factor. In a first
paper on The Nervous System and Conscience,
Professor W. R. Benedict, with the aid of
illustrations, describes the structure of the
nervous system. Mr. George Iles, in A Chap-
ter in Fire Insurance, sketches a scientific
scheme of insurance. Dr. Franz Boss, a Ger-
man Arctic explorer, furnishes an interest-
ing sketch of life on Cumberland Sound. The
Count Goblet d'Alviella, of the University of
Brussels, discusses The Religious Value of
the Unknown. Judge Gorham D. Williams,
suggests, in the matter of Liquor Legislation,
a new departure, by which society can take
better care of itself. Other articles, are those
of Dr. von Pettenkofer, on the modes of prop-
agation of cholera; of Mr. Fernald, on Aris-
totle as a Zoologist; of Mr. Allen Pringle, on
Apiculture; of Charles Morris, on the Struc-
ture and Division of the Organic Cell; of Mr.
Edis, on the Internal Arrangement of Town-
Houses; and Mattieu Williams's Chemistry of
Cookery paper on The Wear and Tear of the
Body.

WIDE AWAKE. (D. Lothrop & Co., Boston.)
The frontispiece of this number is suggestive
of Spring, green grass and apple-blossoms;
it accompanies The Season that is Coming,
a pretty poem by Sarah Prescott Kellogg, is
finely illustrated. The short stories are by
the best and most popular writers and will be
found interesting. Mrs. Catherwood has a long
illustrated article The Gypsies, and she de-
scribes, in an entertaining manner a visit to
an Ohio Clan. Yan Phan Lee, in his series
When I was a Boy in China, gives a chapter
on Girls of my Acquaintance. The continued
stories are good. In the Chautauque Read-
ings we have the history of the famous Cra-
dle Tomb. Edward Everett Hale writes
about Bayard. Mrs. Whitman of Wood En-
graving, and Mrs. Fremont of Mrs. Madison,
wife of President Madison, and Mrs. Alexan-
der Hamilton. The other poems, pictures,
papers and jingles are too numerous to men-
tion.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co.,
New York.) Two good serials are being pub-
lished in this magazine. Besides these, by
way of fiction, are How She Saved Him;
Frank de Vaud and An Old Maid's Friends.
Articles of a more practical nature tell us
How American Bread is Made; of The Road to
the Giant's Causeway; of the special features
of Shareholder's Meetings; of Wild Birds in
London; and of Work in the Garden. The
Fashion Department is filled with "What to
Wear," and aims to give the common sense
view of fashions. Other articles of interest
are a review of Julian Hawthorne's Nathan-
iel Hawthorne and His Wife; The Eagle Calls
of the English Army, and The Body's Invis-
ible Enemies. The Gatherer is devoted to
accounts of the latest inventions.

THE NORTH AMERICAN REVIEW. (New York.)
Old England has also been passing through
a serious agricultural crisis. What brought
on the crisis, what were its effects, and what
remedies have been proposed, are very ably
and clearly discussed in an article by Wil-
liam E. Bear, editor of the Mark Lane Ex-
press, in the North American Review for April.
Charles Dudley Warner presents an
interesting Study of Prison Management;
Robert Buchanan, discusses Free Thought in
America; T. V. Powderly, The Army of the
Discontented; and Prof. Hunt, How to Re-
form English Spelling. The other articles are:
The Law's Delay, by Chief-Justice Thomas F.
Harris, and Characteristics of Persian Poetry,
by A. R. Spofford. What will probably attract
immediate attention in this number is the
new department of Comments, consisting of
brief criticisms of articles that have appeared
in the Review. Mura Halstead's political
article in the March Number is here discussed
by three writers—a Democrat, a straight Re-
publican, and an Independent Republican.
Richard H. Stoddard comments on Max Mul-
ler's Buddhist Charity, and other corres-
pondents offer a single thought where an ex-
tended article would not, perhaps, find room.

THE ATLANTIC MONTHLY. (Houghton, Mif-
flin & Co., Boston.) The April number of this
sterling monthly is a remarkably good one.
Serials by Craddock, Mrs. Oliphant, and Miss
Jewett progress admirably, and Dr. Holmes
adds a preface The Old Song to his install-
ment of The New Portfolio. The papers on
Madame Mohr are continued, and an essay
on Time in Shakespeare's Plays, by Henry A.
Clapp, forms a pendant to a former article on
Time in Shakespeare's Comedies. A paper
entitled George Frederic Handel: 1685-1855,
by John S. Dwight; Political Economy and
the Civil War, a study by J. Laurence Laugh-
lin; a story called Fate Dominant, by F. R.
Stockett; An Unclassified Philosopher, a
sketch; and a paper on the sparrow, by Olive
Thorne Miller, are the other attractions of the
number. The poetry comprises gems from
popular writers. There are reviews of recent
poetry by Browning, Tennyson, and Swin-
burne, and of Gosse's edition of Gray's Works,
together with the usual Contributors' Club
and Books of the Month.

THE CENTURY MAGAZINE. (The Century Pub-
lishing Co., New York.) The opening page re-
veals Ponte Vecchio, Florence, engraved by
R. C. Collins, after the etching by Joseph
Pennell. A Florentine Mosaic, by W. D. How-
ells, still retains its interest as does also The
Bostonians and The Rise of Silas Lapham.
Some of the best articles are Phases of State
Legislation; From Puget Sound to the Upper
Columbia; The Meditations of Mr. Archie
Kittrell; The Colonists at Home; New Orleans
before the Capture and the Opening of the
Lower Mississippi. The Poems are, Love's
Change, by Anne R. Aldrich; In April, by
Helen Jackson; and, In Winter, by Louise
Chandler Moulton. Topics of the Time include
Practical Politics; "Not the American Way";
and the Attempt to save Niagara. In Open
Letters we find, The "Solid South" and "The
School of Disunion," and Brice-a-Brac con-
tains enough material to make one laugh and
feel good natured.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or
can be ordered through, the office of the RELIGIO-PHILO-
SOPHICAL JOURNAL.]

THE FIRST STANDARD-PHONOGRAPHIC Read-
er. New and Revised Edition—stereographed in
the Corresponding style, with interlarded key;
and with notes. By Andrew G. Graham. New York:
Published by the author, 744 Broadway, 1885.

This work is admirably arranged, and is, no doubt,
the best one extant for those to study who wish
to become proficient in short-hand writing. After be-
ing thoroughly mastered, in connection with other
elementary works by the same author, the student is
prepared to study and thoroughly comprehend
his reporting system, which is simple, easily master-
ed, and probably better adapted for miscellaneous
purposes than that presented by any other author.
Mr. Graham's system is the only one employed in
this office.

New Books Received.

INSOMNIA; and Other Disorders of Sleep. By Henry
M. Lyman, A. M., M. D. Chicago: W. T. Keener.
Price, \$1.50.
ROMER, King of Norway and other Dramas. By
Adair Welcker. Sacramento: Lewis & Johnson.
Price, \$1.50.
HUMAN INTERCOURSE. By Philip Gilbert Ham-
erton. Boston: Roberts Brothers. Chicago: Jan-
sen, McClurg & Co.
THE SUBLIME AND BEAUTIFUL. By Edmund
Burke. New York: John B. Alden. Price, 50 cents.
FLATLAND: A Romance of Many Dimensions. By
A. Square. Boston: Roberts Brothers. Chicago:
Jansen, McClurg & Co.

ROYAL
BAKING
POWDER
Absolutely Pure.

CATARRH
Cleanses the
Head. Allays In-
flammation.
Heals the Sores.
Restores the
Senses of Taste
& Smell. A Quick
Hay-Fever & positive Cure.

Beware of Scrofula

Scrofula is probably more general than any
other disease. It is insidious in character,
and manifests itself in running sores, pustular
eruptions, boils, swellings, enlarged joints,
abscesses, sore eyes, etc. Hood's Sarsaparilla
expels all trace of scrofula from the blood,
leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula,
and for over a year had two running sores
on my neck. Took five bottles of Hood's
Sarsaparilla, and consider myself cured."
C. E. LOVING, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous
sores for seven years, spring and fall. Hood's
Sarsaparilla cured him.

Salt Rheum

William Sydes, Elyria, O., suffered greatly
from crystalline salt rheum, caused by
handling tobacco. At times his hands would
crack open and bleed. He tried various prepa-
rations without aid; finally took Hood's Sar-
saparilla, and now says: "I am entirely well."
"My son had salt rheum on his hands and
on the sides of his legs. He took Hood's
Sarsaparilla, and is entirely cured." J. R.
STANTON, Mt. Vernon, Ohio.

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Made
only by C. I. HOOD & Co., Lowell, Mass.

100 Doses One Dollar.

MALARIA
AND
CHILLS AND FEVER CURED

Quaker Chill-Cake!

It will quickly and absolutely cure Malaria and
Chills and Fever. It is in the form of a cake,
—to be eaten just as it is if it were a cake for refresh-
ment.
Contains no quinine, arsenic or harmful drugs.
Not disagreeable, and perfectly safe.
No special requirements regarding diet or
former treatment, and no inconvenience expe-
rienced while taking. Quaker Chill-Cake is a
positive and efficient remedy ever known.
Where other remedies have failed. It is pro-
moted by those who have used it, the quickest
and most efficacious remedy ever known.
The price of the Quaker Chill-Cake is one
dollar, and will be sent by mail to any part of
the U. S. on receipt of the enclosed money order.
Further information, circular, and testimony
free. Address,
GROFF & CO.
1522 Chestnut Street, Philadelphia, Pa.

THE PILLOW-INHALER!

THE PILLOW-CURE, OR
All-Night Inhalation.
Cures CATARRH, BRONCHITIS, and
CONSUMPTION. Apply to the
Pillow-Inhaler by applying
Medicated and Ce-
ment-Air to the inner
lining of the Nose,
Throat and Lungs All-
night—eight hours out
of the twenty-four—
without stopping a moment.
The Pillow-Inhaler is a
small, portable, and
perfectly safe and
effective device. Use the
Pillow-Inhaler in the
bedroom, and the disease
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CATARRH.
BRONCHITIS.
CONSUMPTION.

long, and hence into the blood. It is a constitutional
and local cure of the same time. Unlike any other treatment
known heretofore, it cures cases apparently beyond
the pale of hope. H. G. Tessa, 50 Bryant Block, Chicago,
Ill., writes: "I suffered three years from a severe case of Catarrh
of the throat and lungs. I tried every remedy known to me, but
without success. I was told to use the Pillow-Inhaler, and I
did so, and in a few days I was cured. I am now perfectly
well, and am in better health than I have been for years."
H. G. Tessa, 50 Bryant Block, Chicago, Ill., writes:
"I have used the Pillow-Inhaler for several years, and I can
testify to its efficacy. It has cured many cases of Catarrh
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By JOHN O. BUNDY.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 4, 1885.

The Religion of the Body.

Our readers are intelligent enough to know that they are not perfect; they know enough to feel that they have much to learn; they realize that it is highest enjoyment to extend the boundaries of their knowledge, and not only enjoyment, but duty closely allied to beauty, to act up to what light they have, as the best way to get more. "Do the works and ye shall know of the doctrine, whether it be true or not," is inspired and inspiring philosophy—*phileo sophia*, to love wisdom, as the Greek roots of the word signify; and to love a thing we must feel attracted to it, and then test it by trial, and so learn if it be indeed wisdom and worthy of lasting love. Our readers fortunately understand also that we claim no infallible authority, or exemption from human error, but they honor us with a generous confidence in thinking that we aim to do the best possible for the common good, a confidence so much prized that we shall try to keep it by an honest course. Just now our word to them is some suggestions touching the daily conduct of physical life, closely allied as it is with spiritual life. The old Romans had a good motto: "*Mens sana in corpora sana*"—a sound mind in a sound body. It might be enlarged so as to read, in our vernacular: A sound and pure mind and soul in a sound and pure body.

For that sound and pure body, a good inheritance is a great help, and that goes back to ancestry and heredity and invests parental responsibility with high sanctity. But it is with bodily health as it is with any patrimony; the help may increase it to his own joy and that of others, or squander it by blind folly or in base misuse, as he is wise or otherwise. How are we using our bodily heritage? Does health wax or wane with us? Duty to the soul is well, but so is duty to the body. The first is impossible without the last. Did Simon Stylites, who stood on a pillar some forty feet high in the desert for a score of years, gain any spiritual wealth by such absurd bodily exposure?

Did the old dirty monks, scourging themselves into semi-insanity, help themselves, or others, thereby? Let all manner of Simons come down from their pillars, all manner of dirty men wash up and live clean, hoe corn or do something useful, and give a little thought to their bodies. Let the eternal life give new grace and grander meaning to each day here and now. To neglect bodily health and ignore good habits, while wrapt in ecstasy over visions of the seventh heaven, is as though one kept fixed eyes on a distant mountain top he was bound to reach, and so stumbled over unseen stones, and fell into yawning chasms at his feet. The mountain top never would be reached, but a poor battered dead body would be found lying among the ragged rocks at its foot.

Dropping all comparisons and figures, let us to the plain daily matter. Good readers, one and all, and especially those who have family responsibilities, do you study dietetic laws? Do you learn what is healthy for the children, as you do what is best for your horses and cattle? Do you keep your daily food in pure air, or where it absorbs the miasma of some bad cellar or the pent air of bedroom or kitchen? Do you think how the invisible poisons are the most insidious and deadly, and your food may be fatally tainted from want of being kept where oxygen abounds? Always have plenty of pure air in the pantry, and be sure no other gets there.

We don't like fussiness, or planning down all sorts of people to bran bread or any thing else; but we do want knowledge of good foods and of clean and wholesome cookery.

We heard once of a good woman, a sensible and wise housekeeper, whose husband wholly agreed with her ways. She had a fair but

not large variety of well prepared food on her table, and would occasionally change to other kinds. She said: "Husband and I like variety; but not all piled on at once; something good to-day and something else to-morrow. It saves trouble and is better for us and the children."

A good farmer has his stables well ventilated. He knows that cows and horses must have pure air. Does he know his children need it a great deal more, as the human body is more sensitive than that of the beast?

Does he keep all foul accumulations or bad odors far from his house, and especially keep his cellar clean and sweet, with all decayed vegetables removed? Even a library of the best spiritual books is no antidote for the poison of rotten cabbage in a cellar beneath! Sitting in a séance, will not clean the tobacco cancer, and like foulness that comes from the use of the weed, out of the system! The alcohol poison—a worse devil than the raging Satan of old theology—will work ruin, even to a reader of the RELIGIO-PHILOSOPHICAL JOURNAL! though no man can be an interested and continuous reader of the paper who is a slave to rum.

Every Spiritualist surely should have in mind the lofty ideal of self-poise and self-control—the supremacy of the soul over the senses, and bodily health and purity. Desire to be healthy and clean, to live a well-ordered and chaste life, must lead to a study of the laws of bodily health and to obedience of those laws.

Theodore Parker, in one of his admirable prayers, spoke of infants as "bringing the fragrance of heaven in their baby breath." What a world of beauty this would be if that bodily purity of the sweet babe could make manhood and womanhood, even to old age, as sweet.

All this is what Parker called: "The Religion of the Body"—and a good religion it is, worthy of all acceptance and daily practice.

Of this religion a great revival should sweep over the land. Old-fashioned revivals are on the wane; let this new-fashioned awakening to the need of good heredity, and clean and healthy bodies take their place. We once heard of a pious man groaning with dyspepsia from whom a friend learned that his loving but ignorant daughter had brought him a piece of rich mince pie at bed time each night for years. His friend said to the poor man: "If you had studied physiology more and theology in creeds less you would be healthier now," and he thoughtfully answered, "I think it may be."

It is not ignoring spiritual culture, but giving bodily culture and daily habits their due place that we want.

The healthy and clean man has a clean atmosphere which is no barrier but an attraction to the best spiritual influences. If such influences reach, as they sometimes do, the man with his body defiled by passion and appetite and degraded by bad habits, it is with difficulty, and the peril is that lower influences prevail, in accord with the law "like comes to like."

Give us a great revival of this Religion of the Body.

Facts for Thinkers.

E. S. Edwards, La Grange, Ind., tells how his father, Obadiah Edwards, on the Rutland and Bennington Railroad in Vermont, took his trunk to the Rutland depot, had it checked and was about to buy his ticket, but felt that he could not. He had the check taken off the trunk and went back to the town, contrary to all outward plans and reasons, but in obedience to a feeling he could not resist. In a short time he heard on the street that the train for which he was about to buy a ticket had after passing Rutland, ran off the track four miles beyond and twenty persons were killed.

Mr. Edwards also tells of a daughter of Samuel Eddy, of Michigan City, Ind., then eight or nine years old, who saw in a dream or vision at night, a steamer with the name Alpena on its side, sinking in deep, wide water, with its passengers frightened and drowning. At that same hour, as the next day's news told, that ill-fated steamer sank as the child saw it in her vision.

A sensation was lately created in the Catholic churches, at Elmira, N. Y., by the sermons of the several priests. The Ancient Order of Hibernians gave a ball St. Patrick's night, contrary to the wishes of the clergy. It was attended by many of the younger church members, notwithstanding the Lenten restrictions imposed by their religion. Last Sunday sermons were preached in the three large churches denouncing the Ancient Order and severely censuring all who attended the ball. The utterances were quite bitter, and occasion was taken to denounce dancing in general. Father Bloomer said he regarded round dancing an invention of hell. The Ancient Order of Hibernians was organized in Elmira about ten years ago. The efforts to reconcile the order to the church have been fruitless, and the sermons lately preached widen the breach between them. Let the work of disintegration go on; good will result therefrom.

The thirty-seventh anniversary celebration of modern Spiritualism at Milwaukee, Wis., closed last Sunday. The morning session was addressed by Prof. William Lockwood of Ripon and in the afternoon Mrs. De Wolfe of Chicago was the chief speaker. In the evening Prof. Lockwood, Mrs. Spencer of Milwaukee, and others spoke. Arrangements are being made to hold the next annual meeting of the State Spiritualist Association in Milwaukee during the coming season.

Learned Folly.

Singular, indeed pitiful,—yet laughable, trying to patience, but so absurd as to be amusing,—is the incredulity of some very wise men touching the facts of Spiritualism, and their lack of all mental or spiritual comprehension of their significance. Sometimes it is a self-sufficient scientist, vainly assuming that because he is a fair judge of some things to which he has given long and careful investigation, he is therefore the best possible judge of other things which he has examined little or not at all. Such is Herbert Spencer's attitude on this matter, and *The Popular Science Monthly* treads in his footsteps in the same blind way. Sometimes it is an orthodox doctor of divinity—a modern Pharisee whose white cravat is his new style of phylactery; or perhaps a "liberal Christian" college professor, of large study in Greek and the like,—of real worth and merit in some good ways, but with a sort of spiritual strabismus that makes him see only deformed gnomes where tall angels stand.

Of this last class is Professor F. D. Hedge, judged by his talk on "Ghost Seeing" once upon a time before the Concord School of Philosophy.

As reported by the friendly *Boston Advertiser* he granted ghost seeing as a fact about which there is no dispute, discussed dreams, presentiments, etc., and then said: "Modern sorcery, misnamed Spiritualism, claims to have opened the gates of the unseen world. Science has examined its pretensions and pronounced them groundless. No proof has been given of communication with departed worthies. . . . It is an insult to the blessed memories of the just to think that they can be employed in table-tipping and the like."

With what supreme audacity he rules out Wallace, Crookes, Fichte, Zoellner, Boutlerof, Hare, Mape, and others eminent in science, who became Spiritualists after careful investigation! What cool insult is cast on the intelligence of men like William Lloyd Garrison and almost his neighbor in Boston, Epes Sargent.

A few extracts from the learned folly of old-time scientists and pious teachers may give instructive ground of comparison between them and their modern successors. In a letter to his friend Kepler, Galileo wrote:

"My beloved Kepler! How I wish we could have one good laugh together. Here, at Padua, is the principal Professor of Philosophy, whom I have repeatedly and urgently asked to look at the moon and planets through my telescope, which he pertinaciously refuses to do! Why, my dear Kepler, are you not here? What shouts of laughter we should have at all this solemn folly."

In Martin Luther's "Table Talk" is found the following:

"People gave ear to an upstart astrologer, who strove to show that the earth revolved, not the heaven around it, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is, of course, the very best. This fool wishes to reverse the whole science of astronomy, but sacred Scriptures tell us that Joshua commanded the sun and moon to stand still, and not the earth."

Professor Hedge speaks of "Modern sorcery, misnamed Spiritualism," and thus shows either his own ignorance or impudence. He must be versed in dictionaries. Webster defines "Sorcery, Magic; enchantment, witchcraft, divination by the assistance or supposed assistance of evil spirits, or the power of commanding evil spirits," and no part of this definition applies to modern Spiritualism. No Spiritualist claims any power to command spirits, evil or good, and none of us believe in witchcraft, or divination, or any other supernatural or miraculous matter. The universal teaching and belief of Spiritualism is that sometimes spirits from the life beyond manifest themselves to their kindred spirits on earth, but always in accord with natural law. We cannot command them but can only help to make the way easy for them to come, if they can and wish to do so.

The reverend's contempt in this silly ding about "modern sorcery is pitiable." Does this educated gentleman suppose that the noble philanthropist, Garrison, devoted many of his precious hours during the twenty years of his investigation of Spiritualism to "divination by the assistance, or supposed assistance of evil spirits"? Does he suppose that Epes Sargent, a man certainly his equal if not his superior in ability and scholarly attainments spent a no small portion of a long and busy life in fostering "modern sorcery" by contributions to current periodicals and the publication of books devoted to the support and exposition of Spiritualism? If he does our columns are open for him to say so. We have simply used Prof. Hedge to represent a class, with which he is, unfortunately for himself, somewhat identified. We have no wish to be unjust, or to detract from his real worth, or to be unduly personal, but we stand for what is a sacred and noble truth to us, and owe that truth and its honest advocates a duty that demands plain speech. No eminence of position, or of scholarship or of personal piety, gives any person a license, either to speak with authority on a matter of which he knows but little, or to assume an air of contempt and arrogance toward the opinions and experiences of others,—especially when those others are his peers.

The Peoples Society of Spiritualists at Martine's Hall, Ada Street, near Madison, will celebrate the thirty-seventh anniversary of the advent of modern Spiritualism, next Sunday, services commencing at 12:30 P. M., and continuing until 6 P. M. There will be a conference and mediums' meeting, and speaking by Dr. E. L. Lyon, Dr. M. A. Fullerton, Dr. Adam Miller, Mrs. S. F. DeWolf, and others. Mediums will give tests. Miss Northrup will give some instrumental music under spirit control. There will also be music by the choir.

Mrs. Emma Hardinge-Britten.

Mrs. Emma Hardinge-Britten has been lecturing during March for the Society in New York over which Mrs. Brigham presides—Mrs. Brigham in the meantime lecturing at Norwich, Ct., on Sundays, and traveling from place to place during week days, dispensing the grand truths of Spiritualism. At the close of Mrs. Britten's lecture Sunday evening, March 22nd—the subject being "The Meaning of the Freedom of Worship Bill" now before the Legislature of New York, Mrs. Mary Newton introduced the following resolutions, prefacing them with these remarks:

Dear friends, this evening closes the present engagement with our gifted speaker, Mrs. Britten. She is soon to leave the city, and return to her native land. Friends there are anxiously awaiting her arrival, and are withholding the dedication of two new halls until she shall be there to take part in the exercises. It seems but fitting that we should, as we give expression to our appreciation of her untiring efforts in the cause so dear to us, and, therefore, we present for your adoption the following resolutions:

WHEREAS, Mrs. Emma Hardinge-Britten being about to leave America and return to her home across the sea, therefore—

Resolved, That we, the members and friends of the First Society of Spiritualists of New York, express to her our appreciation of her untiring efforts for the promulgation of the glorious truths of Spiritualism. For over a quarter of a century she has labored with voice and pen in its defense, and not only in nearly every city from the Atlantic to the Pacific slope has her voice been heard, but the inhabitants of the Isles of the sea have welcomed her to their shores and reluctantly spoken the parting words.

Resolved, That we extend to her and her faithful, loyal husband, Dr. Wm. Britten, our sincere wishes for a safe and speedy journey, and though the waters of the broad Atlantic may seem to divide us, it will be so only in seeming. In spirit we shall not be separated; and may the time not be long ere we shall again have the pleasure of extending to them a cordial welcome. May the bright angels of peace and prosperity watch over, guard, and safely keep them until the shores of that "other country" be in sight and they shall hear it said, "Well done, thou good and faithful servant."

The resolutions were adopted unanimously and with hearty applause.

Medical Restriction.

In this number of the JOURNAL are two contributions, one by Judge Holbrook of Chicago and another by Dr. E. W. King of California, bearing upon the discussion of the laws regulating medical practice and the treatment of the matter by some Spiritualists. We commend both contributions to the thoughtful, unbiased attention of all interested readers. Both contain sound advice, which had best be considered.

GENERAL ITEMS.

Letters await Mrs. Maud E. Lord at the JOURNAL office.

Dr. D. P. Kayner has located at 96 West Madison street, where he will practice as a clairvoyant physician and healer.

Mr. M. Larkin of Oskaloosa, Iowa, who has been East for nine months in an unsuccessful search for health, passed through Chicago last week on his way home.

Mr. G. W. Kirk of Toledo, Ohio, has kindly remembered the poor fund, and in renewing his subscription to the JOURNAL, sends 50 cents.

The unknown New York friend who, through Mr. J. H. McVicker, contributed twenty dollars to send the JOURNAL to those unable to pay for it, has our thanks and those of the recipients of his kindness.

Palm Sunday was impressively observed in the New Jersey Penitentiary last Sunday, when Bishop O'Farrell administered the rite of confirmation to a class of eighty-four convicts.

Dr. Rauch, Secretary of the State Board of Health, while admitting that the cholera will probably pay this country a visit this summer, states that the work of preparing for the scourge has already been begun.

Mr. Joseph Critchfield and daughter, Miss Effie, of Columbus, Ind., called at the JOURNAL office the past week. Miss Effie was en route to Europe, where she goes to perfect her musical education.

An exchange says that the wife and daughters of Bob Ingersoll dress plainly and comb their hair naturally, and are described as looking for all the world as if they had stepped down and out from some of the canvases in a gallery of beauty.

In his sermon last Sunday Dr. Thomas vigorously defended the active participation of the pulpit in political movements, illustrating his position by saying that the prophets of old were eminently practical men who took an active interest in public affairs.

A Chattanooga minister has dropped the roller skaters, and is now holding the progressive euchre players by the nape of the neck over the bottomless pit. It is high time something was done to purify this besotted world.

Charles Dawbarn spoke recently for "The Church," Brooklyn, during Mrs. Britten's temporary illness; also, for the First Society at Conservatory Hall, Newark, N. J., and Arcanum Hall, New York. He is engaged to lecture at the Lake Pleasant and Niantic camp meetings.

Number 11, Vol. 1, of the *Record and Appeal* of the Illinois Industrial School for Girls published at Evanston, is received. This monthly is published by the committee in the interest of homeless and destitute girls, and is a most worthy object. It gives an insight into the workings of the society and the good being done. Subscriptions are called for, and as the monthly is only 50 cents per year, in advance, we trust many will subscribe.

Hon. J. G. Jackson, President of the A. S. A., has been dangerously ill with typhoid pneumonia. The latest information is that his condition is more favorable. We hope to be able to chronicle his complete restoration.

Amos A. Laurence of Boston has become convinced that his city is a Sodom and Gomorrah, and is making preparations to remove his family. It is not the immorality but the agnosticism of the place which, in his opinion, threatens it.

We regret to announce that Dr. J. R. Buchanan's latest work, *Therapeutic Sarcognomy*, is out of print, and none in market. We cannot fill orders. We can, however, fill orders for the *Therapeutic Chart* \$1.00, and *Manual of Sarcognomy*, price 25 cents; both of these lately from the press.

Some weeks ago a citizen of Van Burenville, N. Y., lost a gold watch while hauling logs along the roads. The other day he recovered it, he says, through information given him by a clairvoyant who apprized him of its exact location, notwithstanding snow covered the ground at the time.

The celebration of the thirty-seventh anniversary of modern Spiritualism was held by the Chicago Universal Radical Progressive Spiritualist Society at No. 213 West Madison Street last Sunday. Dr. Camp, Mrs. Town, Mrs. Reese, Mrs. Alexander, E. B. Shultz, and others, participated in the exercises.

Mr. E. Terry of New York City, in writing to this office says: "I have received a letter from Mrs. Martin, North Oxford, Mass., with an answer to sealed letter and four questions answered. I know the letter with the questions was not tampered with. I can recommend Mrs. Martin as the very best medium I ever knew for answering sealed letters."

Mr. T. T. Morgan and Miss Maud Benschen were united in the bonds of marriage on the evening of March 18th, by Hudson Tuttle. Mr. Morgan is a young man of promise, and Miss Benschen belongs to one of the oldest and most respectable families of the town where she resides. May prosperity and happiness attend them.

Judge and Mrs. A. H. Dalley, who have been spending some weeks in Georgia and other Southern States, were at latest advices expected home in Brooklyn in time to participate in the anniversary exercises. A letter from the Judge dated at Marietta, Georgia, the 23rd ult., stated that the party would leave for New Orleans the next day.

Under date of the 26th ult. a Boston correspondent writes: "Mrs. Maud E. Lord will hold services Sunday afternoon next, the 29th, at Parker Memorial Hall, in commemoration of her twenty-third year of public mediumship; also to celebrate the 37th anniversary of modern Spiritualism, assisted by W. J. Colville, and Prof. King, organist, and Miss Eloise Fuller, soloist."

Dr. J. H. Roberts writes from Liberia to the *Boston Medical and Surgical Journal*, that he is convinced that the medicinal herbs grown in certain climates are especially adapted to the cure of diseases which prevail in them, though they may be useless elsewhere. He finds the plants of Liberia much more successful in African fever than the best of drugs prepared in more highly civilized countries.

The life of Dr. Goerson, the Philadelphia murderer, has been most romantic. Before his arrest, Dr. Goerson was of intemperate habits, which, of course, he was not permitted to indulge during his years in prison, so that he was able to exercise the brilliant intellect with which nature endowed him. In addition to being one of the most exemplary prisoners in Moyamensing, he composed the words and music of several sacred songs, and also wrote a medical work, said by those who have had the privilege of reading it to be very valuable.

"Experience" writes to the *Chicago Tribune* as follows with reference to the cholera: "I have seen cholera in its varied forms, and have been with the sick and dying. There is nothing easier controlled. It doesn't come unwarmed; the premonitory symptom is a relax of the bowels. This is easily stopped and the patient need fear no more. The cholera is not coming to Chicago this year. There is not one solitary reason for thinking so. It never appears here till the second year after raging in Europe. The winters preceding the cholera in Chicago have been open, damp, muggy and foggy, and the cholera has never failed to be an epidemic in New Orleans the winter previous to its appearance here."

There is absolutely "no end" to the list of remarkable cures. No sooner does the excitement caused by one wonderful statement subside, than another rises in an unexpected quarter. The last comes from the Rev. Father Maurice J. Dorney of the Catholic Church of St. Gabriel, located near the Stock Yards, Chicago, and it has created something of a sensation. Not only has he become convinced that miracles are wrought daily by the assistance of the Virgin Mary, but he has, he asserts, in his own family a living illustration. His sister Johanna, he says, has been afflicted with a chronic trouble. Yielding to her requests he took her abroad, and visited the celebrated waters of Lourdes. He arrived there August 2nd, and began a novena, or nine days' prayer. On the ninth day the young woman visited the baths, and just as Father Dorney had finished saying mass, she came toward him perfectly cured, whereas formerly she had been unable to walk or bend over. Johanna is now the heroine of the parish. Every one knew of her condition when she went away, and the whole parish is edified by what they deem the kind intervention of the Blessed Virgin on behalf of the child

The Germania Quartet Concert Co., will appear Thursday evening, April 9th, in the Star Lecture Course, Central Music Hall. This company will make a short tour of the West this season, and we are glad to announce this engagement for the Star Course. It is an exceedingly strong company, and is a great favorite in Boston and other Eastern cities. For this tour the Quartet has engaged Mr. Leopold Lichtenberg, the great violin virtuoso, whose appearance here several years ago with Theodore Thomas and Miss Emma Thursby will, no doubt, be remembered. This concert will be one of the most enjoyable entertainments of the course.

Mr. J. F. Williams, who for thirty years has been engaged as engineer in the commerce of the great lakes, departed this life on the 16th of March in the 58th year of his age, at his home, Axtel, Ohio. He had been a citizen of Vermillion township for 52 years, and was widely and favorably known for his integrity and trustworthiness of character. He married Miss Sylvia Humphrey 31 years ago, and they have had five children. Twenty years ago diphtheria robbed them of one, and six years ago, of three in one week, leaving them only a daughter. The experiences of that terrible week opened the gateway, and showed them the reality of the Great Beyond. Two of the youngest had past away, and the eldest daughter, 21 years of age, lay on the couch of death. Then her clairvoyant vision revealed the presence of the departed; they brought messages of love and identified themselves. The weeping parents were convinced and submitted to their great loss with subdued and chastened grief. Under the sustaining influence of this staff, Mr. Williams shrank not from the approach of death, but was sure of a better and higher life.

Mr. Hudson Tuttle addressed the large audience which assembled in the Axtel Methodist Church where the services were held, in response to the last request of deceased. Mr. Williams was an ardent Spiritualist and staunch advocate of the JOURNAL.

General News.

The Oxford crew won the university race on the Thames by three lengths, the time being twenty-one minutes and thirty-six seconds. Hanlan was defeated by Beach on the Paramatta river in Australia, but only by a foot. Judge Dickey has lately sold his home on the bluff at Ottawa, Illinois, where he settled forty-six years ago, retaining the family burial-ground, containing the remains of General W. H. L. Wallace. General Middleton and seven hundred men are on the march from Qu'Appelle to the scene of the Riel insurrection. The Canadian government has ordered the immediate dispatch of eight hundred militia from Ontario and Quebec by the Lake Superior route. Piapot and three other Indian chiefs are holding a council of war. Captain Moore died from wound received in the engagement of Thursday, and there are rumors that Major Crozier was killed. A prize-fight in a barn at Rehoboth, Massachusetts, one day lately, increased in horrors so rapidly that the spectators stopped it, for fear of fatal results. The treasury department has ordered a survey of the lot in Chicago on which the appraisers' building is to be erected, and work will be commenced at an early date. The municipality of Paris has voted \$100,000 for the relief of wounded French soldiers in Tonquin. Louis Bachus, of Chicago, was lately sentenced to four years in the Joliet penitentiary for the shooting of Theodore Lay, who had ruined his daughter. Judge Gary stated that the crime was clearly murder, and that the prisoner might consider himself fortunate in escaping the gallows. Governor Oglesby will be petitioned to pardon the offender, on letters from General Badger and other citizens of New Orleans. Captain Couch has again postponed the time for the invasion of Oklahoma with his force of five hundred men. J. B. Baird, who is soon to be appointed chief of the dead-letter office, is a son-in-law of Senator Colquitt, of Georgia. A medical institute at Flint, Michigan, was burned lately, causing a loss of \$20,000. Thirteen patients were with difficulty rescued from the flames. A cablegram from London says parliament believes that peace will continue between England and Russia, while the court is certain that war is at hand. An explosion in a coal mine at McAllister, Indian Territory, caused the death of ten men. Thomas Crawford, city treasurer of Oswego, New York, has absconded, leaving a deficit of \$26,000, which he lost in speculation. The court-house at St. Joseph, Missouri, was burned with the court records and law library. W. B. McMetz, chief of the fire department, received fatal injuries. The buildings cost \$250,000. F. S. Winston, president of the Mutual Life Insurance company, of New York, died in Florida on Friday.

A Southern newspaper proprietor recently sent up a large balloon as an advertisement. An Indiana farmer is said to have applied for a divorce two hours after he was married. At the crazy quilt show in Boston is exhibited a fire screen containing 35,000 heads. There are 250 disabled ex-Confederate soldiers living in the poor houses of North Carolina. Thirty thousand writers are employed on the 1,500 daily newspapers published in the United States. Nine Australian telegraph operators are said to have become lunatics from overwork during the past thirteen months. A novel Viennese invention is a "talking piano," which gives the vowels very distinctly and the consonants fairly. An unusual sight on the river at Newburg, N. Y., recently was that of a schooner under full sail coming up the Hudson. Nine golden weddings have been celebrated in Castleton, Vt., in the last ten years, and all but one of the individuals are now living. Boston, the "city of culture," is said to contain one-third as many drinking places as London, which has more than ten times the population. A book is said to be in process of publication entitled "The First Families of the United States," which will be the determining consideration. Mrs. Taylor, of North Fairfield, Ohio, whose husband was recently killed by a horse, made a rope of her night dress and hanged herself. Floating sawmills are common on the lower Mississippi. They pick up the drifting logs, turn them into lumber and sell the product to the planters along the shore.

The LeGrand Rink, corner N. Clark and Elm Streets, the largest and best in the West, presents an unusual list of attractions for the month of April. An elegant swimming bath, in connection with the Rink will be open May 15th.

An Expensive Delay.
Is failing to provide the proper means to expel from the system those disease germs which cause scrofula, indigestion, debility, rheumatism and sick headache. The only reliable means is Dr. Harter's Iron Tonic.

The Cost of Ignorance.
Absence of knowledge of the fact that physical and mental weakness, indigestion, impure blood, and sick headache can be averted by Dr. Harter's Iron Tonic, costs millions of money annually for uncertain and unreliable decoctions.

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Was that of one of our acquaintance who suffered from scrofula, a yellow complexion, and distress of the stomach, for years before using Dr. Harter's Iron Tonic, which finally cured her.

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Not for man this time, but for cattle. "The merciful man is merciful to his beast." The merciful man is the one that uses Smith's Patent Self-Adjusting Swing Stanchion. It has taken the first prize at seven State Fairs. If we were "a beast," we would want one of these Stanchions every time. Send to the Wilder Mfg. Co., Monroe, Mich., for circular.

[From Dr. Robert Hamilton, proprietor of the well known "Medical Institute" of Saratoga Springs, N. Y.—Gentlemen: I procured some of your "Gluten Flour" and used it in our Medical Institute, and am fully satisfied that it is the best and healthiest food for invalids and children of a nervous temperament that I have had. I have for thirty years been testing the various products of grain in my practice, and I think this "Gluten Flour" is the best that I have tried. Our patients like it, and I shall use it freely. Every family ought to have it. Yours truly, R. HAMILTON, M. D.]

Send to Farwell & Rhine, proprietors, Water-town, N. Y., for circulars.

DAYTON, IOWA, March 9th, 1885.
DR. PEIRO, Chicago. Dear Sir:—Please send me another treatment of your oxygen. It has fully relieved me of my Bronchial affection, and my health in general has been greatly improved, so that I feel like a new man. The fact is, your oxygen is a vitalizer, the equal of which I have never seen. I can recommend it to all sufferers from throat or lung affections, and to all that suffer from general debility. Yours respectfully, RAY, S. L. STARKES.

Enclose stamp addressed to Dr. Peiro, 853 Madison Street, for book 123 pages, four colored plates and testimonials.

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The mind depends for its health very largely on bodily conditions. The gloomy fears, the desponding views, the weariness of soul that many complain of, would often disappear were the blood made pure and healthy before reaching the delicate vessels of the brain. Ayer's Sarsaparilla purifies and vitalizes the blood; and thus conduces to health of body and sanity of mind.

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Vanilla, Lemon, Orange, etc., Flavor Cakes, Creams, Puddings, &c., as delicately and naturally as the fruit from which they are made.

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The best dry hop yeast in the world. Bread raised by this yeast is light, white and wholesome like our grandmother's delicious bread.

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WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

To Consumptives.—Many have been happy to give their testimony in favor of the use of "Wilbor's Compound of Pure Cod Liver Oil and Lime." Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. It is sold by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

ASTHMA Instantly relieved by using

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France Medium and Medical Clairvoyant of New York City, is

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BARLOW'S INDIGO BLUE.

Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. D. H. WILTHEIMER, Prop., 224 N. Second St., Phil., Pa.

WANTED—LADY AGENTS FOR "QUEEN PROTECTOR" daily stocking and skirt supporters, shoulder braces, bustles, bloomers, dress shields, safety belts, sleeve protectors, etc.; entirely new devices, unprecedented profits; we have 500 agents making \$100 monthly. Address with stamp, R. L. CAMPBELL & CO., 9 So. May St., Chicago.

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Six free to physicians and clergymen who will pay transportation. Send for Circular. Farwell & Rhine Sole Proprietors, Water-town, N. Y.

For Dyspepsia, Diarrhea, Nervous Debility, and Children's Food. New Water-Resisting.

BREAD & CEM FLOUR.

FLOUR.

10% MONEY LOANED.

I can invest \$2 Eastern Capitalists on improved real estate in McLean and surrounding counties, Dakota, on first mortgage property worth three times the amount loaned, interest payable semi-annually at First National Bank, New York City. First-class reference given. Correspondence solicited.

DAKOTA. I have a few choice lots for sale at a bargain in THIS new and rapidly growing town. Plenty of Coal within half a mile. This is a splendid opportunity for investors to realize a profit quickly.

A. J. BROWN, Agent, Public Instruction, Victoria, Coal Harbor, McLean Co., D. T.

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FOR

INDEPENDENT SLATE-WRITING.

"The Society Commission for Investigating Modern Spiritualism" of the University of Pennsylvania, lately requests

All Mediums for Independent Slate-Writing,

and no others at present, who are willing to submit their manifestations to the examination of this Commission, to communicate with the undersigned stating terms, etc.

HORACE HOWARD FURNESS,

Acting Chairman. Philadelphia, Pa.

THE ERIE!

SMOKE-CURED SEED CORN.

I offer the product of my 12th years' selection, having for my object a large yellow dent, with deep kernel, golden color, productive with a short, strong, succulent stalk, low growing ear, and above all earliness in ripening.

Last year it ripened thoroughly by September 20th, and has been carefully cured by heat and smoke in a house especially built for the purpose.

That all may see before purchasing, I will send a section of ear, on receipt of 10 cents, which may be deducted from any order afterwards sent. This corn I have named the Erie from the lake near which it is grown.

Carefully Selected, Tipped, \$1 for 56 lbs.

Sacks 25 cents Extra.

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SODA

Best in the World.

Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "shock," whatever, but a really delightful sensation.

NEWARK, N. J., June 1.
Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. Mrs. L. C. BREWER.
BROOKLYN, N. Y., June 26.
Dr. Scott's—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvellous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than restorative. Mrs. J. R. BAKER.

HOLLIS CASTLE, ME., August 26.
I suffered severely from back trouble for years, and found no relief until I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. Mrs. H. L. BAKER.

PHOENIX, ILL.,
I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. My Electric Hair Brush has cured my neuralgia. C. W. HOBBS.

POSTPAID

MEMPHIS, TENN., November 26.
Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable. Mrs. J. A. CAMPBELL.

HENDERSON, TENN., August 17.
I tell my friends and would not induce me to part with my Electric Corset and Hair Brush unless I could obtain others. Mrs. S. P. FLEMMING.

WILSON, WYOMING, Real Estate Operator.
Here is my experience in wearing Dr. Scott's Electric Corset. I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief until I wore Dr. Scott's Corset. Since wearing them I have been almost entirely free from those pains. With much gratitude, ELIZA M. HOBART.

My sister suffered constantly with back and spinal trouble, so bad at times that she had to be bedridden. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude. Mrs. S. J. HARRIS, Wrentham, O.

FAY, PEPPERELL, MASS., June 26.
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Yours Corsets have accomplished wonders in my case, previously thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc. JULIA J. McFARLAND.

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For the Religio-Philosophical Journal.
THE DOCTORS' LAWS.
BY HON. E. S. HOLBROOK.

Although there is much that is right in the public sentiment of the Spiritualists as to the statutes, present and prospective, regulating the practice of medicine, it seems to me as well that there is a considerable that is wrong. I have thought so all along as to the expressed opposition to them, and I have not taken occasion to express my thoughts except in conversation. However with your leave I will give some of them to the reading public, through your valuable paper, that I may aid in removing what is wrong, or I deem to be wrong.

All our statutes should be framed with due regard to the demands of all—for the highest good of all the people. The greatest good of the greatest number." is a favorite aphorism in law-making. The natural rights of minorities also should always be looked after, so that they shall suffer no detriment. Diverse interests should be harmonized, and the methods are much like the attuning a musical instrument of many strings.

There are various thoughts about the healing art—almost indistinct—but the general precipitate makes the two schools of medicine—the allopathic and the homoeopathic—rather antagonistic to each other. Some new methods have grown up among the Spiritualists, somewhat antagonistic to both, as yet but little understood by any, and by the public scarcely at all, but are looked upon as grotesque, insipid, childish, harmless, and more to be laughed at, or feared, as a superstition, than to be dreaded as a competitor. If I were to estimate upon a guess (and I rough guess will do for illustration), I would call seven-tenths of the people allopaths, two-tenths homoeopaths, and one-tenth Spiritualists that cared for the new methods.

Now the question is, shall there be any regulation by law, to the end that some criterion shall be established by which the fitness of any one who will practice medicine shall be the better known to those who have need of a physician? My answer is most certainly, and the best that can be devised; and I will give some brief reasons and illustrations. Look at the law profession as analogous to this. The State provides examinations of the candidates for the bar, and upon their certificate of the proper scholarly attainments, together with proof of good character, and of proper age, the oath of office, etc., they are admitted to practice. None others can practice, or attempt to practice, under a severe penalty; and upon proofs of malpractice they are disbarred. Now who arraigns the State for so doing? and is it not an advantage? The people are assured that whoever puts out his shingle, has at least certain qualifications of ability and responsibility, and the judges have the same assurance. Think of how it would be if they had not this assurance and took no pains to have it. For instance, if a stranger were upon the street and desired to find a lawyer, if he saw the sign of "Attorney at Law" he would at once have so much assurance of standing and qualification as the law of license provided. He is informed that he has a certain amount of education and fitness and is one that will be received at court, and can manage his case at court.

In what sense does the medical profession differ from the law,—the propriety, necessity and advantages of such a safeguard? I will admit that the matter of law can be more easily managed than the matter of medicine—but no other difference that I can see. For instance, if a stranger is violently injured on the street, or is taken suddenly sick and desires a surgeon or a physician, he surely has so much advantage if he can call at once on one who is duly accredited, than if he had no criterion by which he could have any judgment as to any body. Nor need I say a stranger to illustrate, for almost any one unlearned is a stranger to the real merits of one in a learned profession. The meaning of "M. D." should be made known somehow—by some means. Or is it better that every one should be at liberty to set up as M. D. for himself with no criterion as to its real significance?

It is not very clear with our apothecary shops, that no one should keep them and dispense the *materia medica* except the most skillful? I cannot fancy that I hear a negative; and who shall select and determine who shall be except a Board of Health, such as we have, or the equivalent of it, something with like powers? and how created except substantially as now provided? Perhaps some one says drugs are all poisons, and ought not to be sold, or used at all. In a governmental point of view, while laws are made for people as they are and while such a vast majority do believe in the *materia medica*, that is no answer at all. The more we believe they are poisons, the more we should insist on the most intelligent dispensation, that the evils may be as small as possible. Though a small minority may not visit such places, there should be sanitary laws for the many who do.

If the question then is asked, "Do you not find any fault in the law?" I will answer in the affirmative. Certainly I do. And it is in this, that it does not leave a reasonable liberty to the minority, to each individual. All rights should, in a government of the people by the people and for the people, be left to each individual so far as is consistent with the highest good of the whole. If a crazy person does not do any harm to himself, or to others, there is no demand for his restriction. Let me add to this, though he might do some harm to himself, or to others, if yet his confinement would on the whole do the greater harm, he should not be confined. I would add to the law this proviso, that if any one will seek and take advice of another, knowing that such other is not a professional, and does not assume to be, then he is at liberty to do so; and if that other that gives advice does it honestly and not in willful, or criminal ignorance, he is at liberty to do so. One of the chief aims of the law is for the prevention of fraud, that when one demands learning and skill in his adviser, that he shall get it, that, when one essays to buy a certain article at the pharmacy shop, that he shall get the genuine article. The word "doctor" implies one that is learned himself and is able to teach, and doctor of medicine implies (as they have a vast store-house of *materia medica*) one that is learned as to the qualities of those articles, and how to use them for the restoration to health. He who announces that he is such and causes people to trust him for that, commits a fraud if he is not such, all of which the statute designs to prevent. For my part I sympathize with the object of the statute, and generally with its details, except as I have stated.

I am prompted, Mr. Editor, to make these remarks just now by the late article of our good friend and brother Doctor Kaynor, on the same subject (issue of March 28th). It will be seen at once that our views are at variance, and our feelings greatly at vari-

ance. I have no idea of the existence of any malicious intent against our valuable liberties by the authors of our laws, or the medical profession; at least, not such as to justify such a magnificent array of hard names as is paraded before us. I do not think the regular professionals intend to interfere with the constitutional, natural rights of individuals to enjoy their personal liberties, even if it be to make fools of themselves, provided there be no fraud, and it be not done in their names. If such were their intention it would be quite unavailing. No great harm has come yet, although there was a great scare at the first, and I can say too, I prophesied so. Yes, I told you so. I said to the magnetic healers, "Don't style yourselves doctors of medicine, for if you do not use medicines and are not learned in their use, you have no right to adopt that style; so far that would be a fraud."

But our present learned M. D. ("In whom there is no guile") says, "let the petitions be drawn and circulated." Just so, if one effervesces and wants to do some public work; but petitions for what? Not for the abrogation or prevention of all law upon the subject matter. That would not be desirable, nor could it be effectuated, but only that the door be left more open to the exercise of individual rights, where no harm, or no harm worthy of notice, can come from such exercise. About the provisional "Commission of Lunacy" referred to, I do not know of its details, whether there be an attempt to place the liberty of the individual in the hands of two or more medical professionals, or the like; but I will warrant this, that as our constitution and general laws provide that such shall not be done, except upon trial by jury, I do not feel at all alarmed. At least I would still hope to survive; and that we may be happier and lead truer lives, I hope for and would recommend an amendment of our present law, so that it may the more exactly express and provide for the rights and liberties of the individual who is in the minority. Chicago March 28th.

An Earnest Plea in Behalf of the "Regulars."

Having been a constant reader of the JOURNAL for years, and a great admirer of its many courses in the promulgation of advanced ideas and liberal truths, and having seen and appreciated the nice discrimination, tact and good solid sense exhibited in its management under many difficulties, I am not in a mood to find fault. Honest criticism, however, cannot injure an honest thinker. Spiritualism has much to fear from its friends. More injury has been done the cause by its friends or persons claiming to be its friends than from its enemies. Many of its earnest but misguided advocates have caused it to become a by-word and a seeming blot on our civilization. Much of this we have outlived. Because of its wonderful vitality and because its principles are in harmony with man's spiritual nature and the physical laws of the universe, its growth has been rapid, and probably it will continue to grow until it doubt its truths will be to doubt the existence of a First Great Cause which makes for good.

In the early days of Spiritualism—yes, even before the tiny rap and started a vibration which has increased in intensity and momentum until the whole civilized world has trembled in expectancy, the marvelous phenomena of mesmerism attracted much attention. We did not know then, as we know now, that it was but the means by which man's immortality was to be demonstrated. Its action was so curious and novel that many thought that it had in it almost infinite possibilities. Mesmer and his disciples thought they had found a panacea for all the ills of life. Many have accepted this idea, and yet others, while accepting this, claim wonderful healing powers through the assistance received from the Spirit-world. They claim that their mode of treating disease is the only safe way, which would be of little consequence if they had not attached themselves to Spiritualism, and through the columns of the spiritualistic press soundly abused all who do not see through their eyes.

One sparrow does not make a summer, but the first advent of the bird in the spring is an indication that summer will soon be with us. The discovery of a new remedy which has a wide range of useful application, while it does not constitute a whole pharmacopoeia in itself, indicates that we are approaching a more perfect system of medicine. Because we find much good in any one thing, we ought not to do so obscure our vision as to prevent us from seeing good in other things. The man of one idea only is always narrow and disposed to be intolerant. It is the universal testimony of the medical profession that in treatment of disease, in its prevention, and in the discovery of new and valuable remedies, medicine is making more rapid advancement now than ever before. The use of remedies in the treatment of disease is both empirical and scientific. Empirical in so far as we know of their action simply from careful and long continued observation; scientific when we know what action they have on the tissues of the body and why they so act. But I do not wish to discuss systems of medicine or the comparative merit of the different schools. What I do wish to say is this: the medical profession (and I mean the so-called Allopathic school) has such a hold on the people that their influence is second to no other class. The question of whether they are worthy of such confidence does not affect the statement. Their associations among the people are close, confidential and intimate. They are cultured, educated and affable gentlemen.

Dropping out of consideration the question of the intrinsic value of their services, is it desirable that we as Spiritualists should so conduct ourselves as to not only have their ill will, but their supreme contempt, and in many instances derisive? They are in a situation to do as Spiritualism great good or great harm. As a body there is no probability of our receiving any assistance from them in the near future, but by pursuing a manly course recruits can be had from their ranks which will act as an entering wedge. The leading members of the profession are men of great ability, cultured, and keenly alive to the welfare of their profession and of the people. They love the profession because they believe in its great capacity to do good. They, as a class are earnest, industrious and active students, and their heart is in their work. They believe in it. Such men are a force which it would be well for Spiritualists to take cognizance of, and if possible, utilize. There ought to be a natural blending of the duties pertaining to the relief of both mental and physical suffering. If medical men could be brought to properly understand the intrinsic worth and beauty of Spiritualism their influence for good would be greatly enhanced, and our cause be greatly benefited. The status of the spiritualistic press towards these men so far has been an injury,

if not a disgrace to us. Is there any good reason for this? It is said that they have banded together to prevent any one from engaging in the practice of medicine who does not conform to their requirements. This may be true of many physicians, but it is not true of all. There is a respectable minority who do not approve of this course, but even in this they are not acting from mercenary motives; they believe that the enactment of the so-called doctors' laws is for the protection of the people and not in the interest of the profession.

Let us admit for a moment that this is not true, and that the people need no protection, and that it is self-interest only which actuates them. What then? Why, oppose them, of course, but abuse, vile language, misrepresentation and vituperation are not the proper weapons. Allow me to call attention to an article in the JOURNAL of March 7th, 1885, under the head of Allopathy vs. Mediums, by a "heaven ordained and angel aided" gentleman with an M. D. behind his name as a representative specimen of this style of writing. The amount of virulence shown in that article is only measured by the capacity of our language and the ability of the writer. All this in the name of Spiritualism! As an earnest believer in the power of Spiritualism for good, I protest that such articles are doing our cause grievous harm, and that it is not Spiritualism in any sense. To a dignified and manly and earnest opposition to whatever may be thought to be detrimental to the interest of the people, there can be no objection, but abuse is no argument, and by its use the cause suffers.

In the early days of California, before her wonderful agricultural resources were even suspected, still less developed, her beautiful valleys were covered with clover, wild oats, and succulent nutritious grasses. Here roamed at will in almost absolute freedom large herds of wild Spanish cattle. These were herded by Mexicans, men who were almost as uncultured as their herds, raised almost in the saddle, expert in horsemanship and in the use of the lariat. These cattle when excited were ready to do almost any kind of violence. A red scarf-handkerchief or any article with gaudy colors made them particularly hostile. They would follow, paw up the dry earth, fill the air with dust, lash their sides with their long bushy tails, and fortunate was any individual, if within their reach, if he was well mounted or was in easy reach of a friendly tree. The mere mention of the name "regular" to this class of self-styled "heaven-ordained, angel-aided" M. D.s, seems to produce much the same effect on them as the red bandana on the wild cattle, and the amount of dirt unearthed is something wonderful.

Spiritualism has great power and ability to enlighten the people. It tends to independent thinking and self reliance; it leads man up to a higher and purer life, and helps to free him from sensuality and passion, from superstition and priestcraft. It enables man to more clearly understand his present duty and his future destiny. This being true, as we believe, whatever assists in disseminating its beautiful truths makes for good; helps to make man realize "that to the good, to the perfect he is born, however low he now is in evil and weakness;" it develops his self-respect and places him squarely on the road to progress. Let us advocate our cause before the people in such a manner as to win the respect and good will of all earnest thinkers. It is in the nature of things that men differ. This is well, because discussion gives us a clearer insight into the nature of a subject. Sharp criticism through the press may clear away much rubbish, but let us beware of throwing mud, it does not become us.

Ukiah, Cal.
Haverhill and vicinity.
Joseph D. Stiles—H. P. Fairfield—Edgar W. Emerson—Hell Put Out.

In the Editor of the Religio-Philosophical Journal:
Spiritualism is being inculcated as usual at Brittan Hall, this city. Since my last communication to the JOURNAL, the members of the Society and others have been entertained by Joseph D. Stiles, H. P. Fairfield and Edgar W. Emerson. The audiences seemed well pleased with the quality and quantity of food presented by them. In the exercise of mediumship by Mr. Stiles and Mr. Emerson, a large number of spirit names were reported and were very generally recognized.

Mr. Fairfield is a trance speaker, and his familiar control deals largely from a biblical standpoint, and in a phenomenal manner appears to read the Bible from the palm of the medium's hand, in place of the book. Spiritualism is surely on the ascending scale in this city, and were its adherents properly organized, as they will probably be in the near future, a work might be begun that would be worthy of the cause they now so feebly represent. The people are earnest in their search after the facts of immortality, and no pains should be spared to place the purport of our phenomena within their reach. To me one of the most lamentable evils resulting from non-organization among Spiritualists, is the almost total neglect of proper instruction for the children in Progressive Lyceums. Our people allow the young and plastic minds of their children to be blasted by theological instructions in the evangelical Sunday schools. This is probably no worse here than in many other cities and towns in the United States. If for no other reason than the spiritual culture of the rising generation, one grand effort should be made for organization and co-operative work for the children. The minds of the young, once attuned of life and in harmony with the naturalness of life and the inexorable laws of nature as a guide to right action, and theology will find in them a breakwork of defense that its shot and shell of evangelical revivalism cannot penetrate, while they will be prepared to work out the problem of life's battles on the plane of doing justly, because it is better to do right than wrong.

The Ladies Spiritual Aid Society, connected with the Brittan Hall Society, has met with the loss of one of its earnest workers in the passing to spirit-life of Mrs. S. Irene Sawyer, of this city, after an illness of both body and mind for nearly a year, and an earthly pilgrimage of fifty-three years. The funeral rites were conducted at her late home on Tuesday the 7th inst. by Mrs. Sarah A. Byrnes, of Boston, assisted by Edgar W. Emerson, of Manchester, N. H.

PROGRESS IN CREEDS.
Is it possible? Is it true? Well, judge for yourself. At the Center Congregational Church of this city, Henry A. Barnes, pastor, a decided improvement has been made in their creed. The creed is repeated or read every Sunday morning at the commencement of exercises. A short time ago the pastor ordered the members to erase the four following words: "He descended into hell," and then to repeat the creed as though those four words had never been there. I claim this to

be a decided step forward in creedal progress, and although the members still say they believe in the Holy Catholic Church, and the resurrection of the body, they are surely beginning to think. With that hot place gone, what next? I will tell you what next. They have had a "Dickens Reception!" Do not be surprised. They want money to pay current expenses. Here is what the Daily Bulletin of March 7th, 1885, says:

"The Dickens party last evening at Centre Church, was a grand success. The procession headed by David Copperfield consisted of over one hundred characters in costume."

It took an hour for the procession and introduction, and the whole scene was brilliant and attractive. It is all right in the light of the present day, but the Spiritualists will have to work to keep space with theology, with hell put out!

Haverhill, Mass., March, 1885.

For the Religio-Philosophical Journal.
Eternal Punishment.
BY HUDSON TUTTLE.

The horrible doctrine of eternal damnation has for years past been kept in the background, although affirmed in the creeds of all evangelical churches. Jonathan Edwards carried it to its logical extreme, and his followers shouted its terrible denunciation in the cheerless churches of New England, frightening children, bringing sorrow to woman's heart, and pallor to the faces of strong men. While the creeds do not affirm less, having never rescinded a word or letter from their original statements, the culture of the age has made the doctrine abhorrent, and it has quietly been left to slumber in the theological rubbish heap. No one can believe the repellent doctrine. If they did they would go mad. They may say they believe, and think they believe, but it is evident that they are mistaken. The late advocacy by Dr. Shedd of this dogma in the *North American*, is like a sickly vapor from the theological marsh-lands of fifty years ago. His name or fame does not give consequence to the attempt, but the commanding position of the journal in which his essay appears gives it an importance it would not otherwise possess. It has a value to the observer of the times, as exhibiting in the numerous criticisms it has evoked, the thoughts of the times on this subject. Almost without exception they have been adverse, and if the Reverend Shedd reads them, he will regard the prospects for the reception of his dogmas as anything but flattering.

He concludes that punishment must be endless because sin is endless, and in hell it will constantly increase; endless because sin is infinite, demonstrated such by the incarnation and atonement; because the wicked prefer hell to heaven; and most vicious people are opposed to the doctrine. The reader will readily perceive the fallacy of the reverend author's argument, and how completely his assertions are detached from his conclusions. He is not to be blamed for the weakness of his attempt, or the making of it, for he has been trained to accept the creed, and right or wrong, in season and out of season, to defend it. He evidently glories in the doctrine, and manifests a complacency, illy

befitting the contemplation of the endless woes of countless millions.

The most significant sign of the times is the faint praise and illy concealed impatience with which the clerical brotherhood receive Dr. Shedd's championship. Evidently he has overestimated the importance attached by his brethren to these old doctrines. Every body, even the most zealous church member, is willing—yes, desirous—of allowing them to repose in silence, as fossils of a past age. Dragged into the light of the present they no longer awaken fear as of old, but disgust. Not only are "most vicious people opposed to the doctrine," but all good people are, and if the "wicked prefer hell to heaven," all really good people would find a heaven from which nine-tenths of mankind were excluded, a most undesirable place. The fantastic description of heaven is not the highest incentive for right doing, and hell is pictured in such terrible colors that it excites unbelief. The Rev. Shedd and his doctrines are anachronisms. The *North American* publishes his article not because of its merit or popularity, but as a curiosity of a past age of thought, happily never to return.

The Medium, Henry Slade.
To the Editor of the Religio-Philosophical Journal:

With the exception of a few days since Dr. Slade returned from Philadelphia, my time has been occupied in looking after him, therefore I know but little of what is going on outside. His guides assure me he will pull through, and have frequently assured me that his mediumship will be improved instead of impaired. They also say that they are preparing to wage war on bogus materialization, affirming that the time has come to do so, and that they will assume the responsibility therefor. During his entire illness his mediumship has been an interesting feature. His physician at one time said something to him in French, and Slade responded in that language; he also conversed in the same language with a lady. Last Monday he and I came up from Staten Island, where we had been staying some days. While there, when he could scarcely walk unassisted, he was entranced and gave a dramatic recitation, with great force, in a foreign language. He now gets up and dresses himself, though he sits up but little. That he is slowly improving there can be no doubt; at least so it appears to me. He gave a sitting yesterday with satisfactory results.

J. SIMMONS.
No. 11 E. 13th St., New York, March 20.

Emma Johnson, a Kentucky colored woman who emigrated to Liberia, is now Prime Minister to King Opofo, of the Cameroons country.

The Bible mentions 620 places in Palestine, West of Jordan, and 430 have been identified, 132 by the staff of the Palestine exploration fund.

Davenport will not allow sleigh bells to be used within her limits, and farmers living round about talk of boycotting the town on that account.

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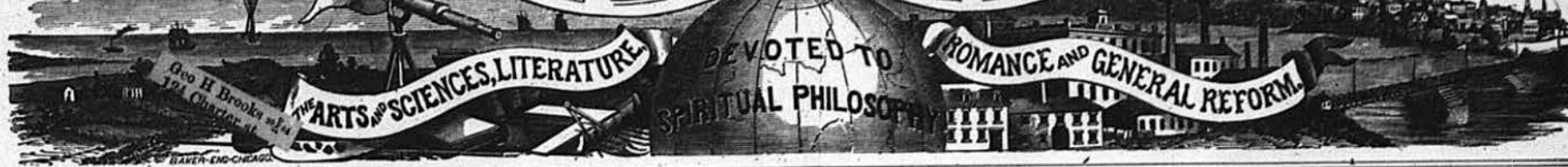
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RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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CHICAGO, APRIL 11, 1885.

No. 7

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lectures and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

A COMPARISON

Of the Methods of the Spirit-World and Roman Catholic Church.

BY THOS. HARDING.

"For this commission I forsook the sky—
Nay! came to kneel thy fellow servant, I;
But know the truth of government divine
And let those scruples be no longer thine."
—Parnell's "Hermite."

The venerable inhabitants of the Spirit-World have left their "footprints on the sands of time," and my present task is to search for evidences of their mysterious presence and moulding power, in the far-off past, when the several doctrines and practices of the Church of Rome were established. By comparing what we know of the methods of spirit intelligences in their dealings with men and mundane things, and what we have perceived of a religious institution, we may be able to distinguish those features which have been of supermundane origin, from those which manifestly originated in expediency and the pride of man. I propose to seek for the good in a field where a vast amount of goodness exists, and when the dark side presents itself, to preserve silence, except where necessity calls for expostulation or duty demands a sacrifice.

The student of ecclesiastical lore should never forget that the English history of the Roman Church was written by its enemies. Never should we lose sight of the fact that the times of which such works as "Fox's Book of Martyrs" were written, were times of persecution. Oppression and persecution for opinion's sake were the prominent characteristics of those semi-barbarous days; even as recently as the days of "good" Queen Bess, we have read of Catholics and Protestants having been burned at the same stake. In this period of spiritual enlightenment we can afford to do justice.

It is generally admitted that

"There is a divinity that shapes our ends
Rough-hew them as we may."

and that this is true of nations as well as of individuals. How much more certainly is it true of churches, whose province it is to teach divine things. By close analysis we may be enabled to discover the original divine pencillings still visible in the picture, though partially lost under the red and yellow of expediency. But not alone does this divinity shape "ends," beginnings and terminations, but it is inextricably woven in with the warp and woof of life, individual and collective; be it our study to render its presence palpable.

It is admitted that it was spiritual wisdom and forethought which supplied a divine personage—real or ideal—as an object of contemplation for the masses, with a view to draw their minds off from self and animal gratification to the higher plane of sentiment. Holy books were inspired by wisdom of a high order. They taught, in the main, that a certain exalted individual voluntarily suffered death to appease an offended Deity and thus paid the penalty for the sins of the people (this naturally awakened their gratitude, a great point gained); that this personage left certain instructions for them to follow; and a priesthood as shepherds over his flock. All this was very good for people whose understandings were not sufficiently mature to comprehend a principle. Now the Catholic Church, in order to attract the wayward and careless, erected an object, symbolical of the story to the eye, through which unenlightened minds could be led to its contemplation; thus emotions were awakened and the story realized. Here we find the church adopting the method of the Spirit-world, which was to teach through object lessons. It is a libellous charge that the Church

teaches or countenances idolatry or the worship of images. She simply adopts and elaborates a divine method and presents in her department the visible, the same object which the spirits present in theirs, the invisible.

From the ineptency of sentiment up to the highest culture, the teaching of morality through symbols has worked well; every object in nature suggests to the thoughtful mind a spiritual principle, and the soul spreads a halo of glory around simple things. Consistency enters her protest against the pomp of Popes and Cardinals. The earthly grandeur of the dignitaries of Catholicism may typify a spiritual "glory which no man can approach unto," and yet we don't like it, it savors too much of the vainglory of the world; far more acceptable to our sense of propriety is the assembling of her children before her altars, without distinction of caste, of wealth, character or position, just as they stand before the Spirit-world and nature's law. It is hard to conceive how, in the midst of vanity and superciliousness, to be found amongst a large number, both of clergy and laity, that so palpable a propriety should have survived the ages, unless preserved by the interposition of angels. This method of the Catholic Church agrees with that of the Spirit-world and suggests a high source of inspiration.

While the different nations of the earth have their several languages or modes of thought conveyance, each generally incomprehensible to the other, the Spirit-world has but one, which conveys thought with superhuman lucidity to all alike. Each spirit drinks in the thought of the other without effort or consumption of time,—there are eternal ideas in an eternal now. Was it the sweet whisper of immortal truth which inspired the Roman Church to celebrate the sacrifice of her mass in a universal language? The sermon is preached in the tongue of the majority of the congregation, but her common services are in the Latin. The Australian in Austria, or the American in Italy, feels as if he were at home when he hears the well known sounds and sees the familiar sight. It may be solemnized in one hundred countries but it utters the same voice—as though souls were spoken to, and its sacrifices are for all. Surely this gives us the hint of a spiritual origin.

I knew a merchant once whose business so declined that he feared that worst of all calamities for his family, poverty, and in an hour of black despair he cut his throat with his razor. He was a good member of a Protestant church and when his brothers and sisters heard of it, they were shocked and horrified, so much so that they remained at home; but the Catholic "Sisters of Mercy" came; they sat at his bedside; they softened his pillow; they whispered consolation and cared for his wife and little ones. That man lives to-day—gratitude filled his heart and he and his family are good Catholics. But where were the sisters and brothers with whom he used "to go up to the house of God in company"? In their vacant hearts, let echo answer, "Where?" My readers, have you ever seen the angels of the Spirit-world by the bedside of the sick and suffering; those who once walked by your side on earth and whom long ago you mourned as dead? Have you seen their sympathetic eyes glistening in the rays of the midnight lamp? I have, and they were like those "Sisters of Mercy."

I never was a Catholic. I have no desire to become one. "Raised" a member of the Episcopal Church and my father a strenuous opponent of the "papists," as he called them, it is not likely that I would be too favorable to the Roman Church; but my Spiritualism requires that I shall do justice and tell the truth, and I will!

The RELIGIO-PHILOSOPHICAL JOURNAL is the organ of truth, and facts alone are suitable for its pages. When truth is shut out from it it will die; but not till then I trust.

The enlightened or holy spirits are ever found at the post of duty; theirs is not the "friendship of a prosperous day." If by our carelessness or inattention we drove them away yesterday, they are with us again to-day, and my observation has taught me that they come to do good. Look back a few years to the time when yellow fever almost desolated our Southern cities. Read the newspaper reports of the time. They tell how the Evangelical churches were unused and how their ministers had gone North to escape the pestilence. They tell how the Catholic priests, to a man, stood their ground, and that when one fell a victim to the destroyer, another stepped into his place, and the work of Catholicism went on. They even tell how the proprietress of a fashionable "bagnio" voluntarily turned her splendidly furnished house into a hospital, and how she and the other women nursed the sick without fee or reward. "Verily, I say unto you," this should be mentioned "as a memorial of her," and all this while the much vaunted "Evangelicals were flying for their lives." Truly there "are last that shall be first and first that shall be last." The Spirit-world and the Catholic Church alike require that their servants shall stay at the post of duty.

No mortal is totally depraved, nor is any one perfectly good. No one deserves to be punished in an interminable hell, nor is any one entitled to a superlative heaven. Mercy is always in order. The old Catholic Church teaches that after dissolution there is a place or condition called purgatory where the spirit is fitted for its future home or company, and as Spiritualists we believe it. Our Spiritualism teaches that mercy and love, aid and

counsel, are to be found on the other side. Every man, be he Spiritualist, Protestant, or even Materialist, must acknowledge that the belief in but two extreme conditions is unreasonable and unjust, and as Spiritualists we know it is untrue. The similarity between the Catholic belief and the truth as we have discovered it, bear a striking resemblance; nay, the teaching of the spirit in every age regarding the future is virtually the same.

[Let me here digress to remark that blue lights are visible around me while I write; one at this moment was the largest I have ever seen, probably as large as a man's head. I frequently see these lights, but never before one so large as this just gone. Of course readers understand their significance.]

How well we know that spirits ("saints and angels") are interested in our welfare; that their ears are open to our cries, and that they aid us in hours of tribulation and peril. We also know that they, commensurate with their goodness, wisdom and desire, can call upon still higher powers to aid them to help us, and that the Supreme is all in all. And yet what an outcry is raised against the Catholics because they call upon saints and angels in the words, "Pray for us." Again I ask, where did those old ecclesiastics of days go by, learn all this wisdom about the Spirit-world, or how could they have discovered these facts, but through the Spiritualism of an early day? Relative truth may adapt itself to circumstances, but absolute truths are eternally the same. Spirit, *per se*, is a fluid, capable of filling every one's cup and must take the shape of the cup it fills; it intensifies the emotions of the religionist, enlightens the meditations of the philosopher, increases the discriminative ability of the scientist or the desires of the passionate, hence apparent contradictions; but spiritual facts are central and absolute. Ecclesiastics incorporated those spiritual truths into their system, and thus rendered it impervious to decay—strong enough in central truth to resist the damaging influences consequent upon human imperfections. It was Spiritualism, in fact, which "built the church upon a rock," and "the gates of hell could not prevail against it."

As this article has already grown to an unusual length I must hasten to a close. Transubstantiation, a prominent doctrine of this church, has a well known spiritual truth embodied; that mysterious quality or thing called "spirit," imbues matter with its distinctive character, and the sensitive (rendered so by faith and devotion) is supposed to appropriate the quality with the object. The miracle-working power of relics, charms, etc., which is believed in by the church, has a close relation to psychometry and magnetic healing. An object which had been saturated with the magnetism of a former possessor, gives out of that magnetism to a negative subject, without exhausting it. Thus the sick are healed at a distance from the healer, through magnetized objects which convey the will or power of the magnetizer.

The psychometrist can pass over illimitable fields, through time or space, or perhaps give a sketch of the history of an exploded planet, through the influence of an object held in the hand. All these classes of phenomena are governed by law, and if the church pronounces any of these effects miraculous, it is because she is ignorant of that law's existence. The fact is that transubstantiation, miracle-working relics, evil-frustrating charms, protective sacred relics, blessed pictures and crosses, etc., are all closely related to, or in effects are governed by, those laws or principles which Spiritualism has brought to the front; but those old time whippers from the Spirit-world were imperfectly understood by the mediums through whom they came, or the ecclesiastics to whom they were transferred, and mistakes were unavoidable.

I infer, then, that the chasm between the animal-man of the past and the religio-philosopher of the present (whether within or without the church) had been bridged by a wise priesthood, inspired by the Spirit-world to adopt, however imperfectly, the methods of that world for a time; until in the more perfect light of immediate and general inspiration, mankind could stand morally without assistance from a priesthood at all. The time has come when that expediency which has ever been the Satan in the church's Eden, is being overruled and superseded by the wisdom of a higher world directly applied.

My attention was directed to the subject of the Spiritualism in the Roman Catholic Church by the following circumstance. I once saw a spirit in my room when alone at midnight. She appeared (as I believed and since have had reason to conclude) in her own proper person as she exists in spirit life, and not a materialization; in other words, she had not been changed in order to become visible to mortal eyes, but I had become divested, for the time, of corporeal dullness, and rendered susceptible. I observed a circle or aura about four or five inches wide, standing out horizontally around her head, somewhat like the rings represented as surrounding the planet Saturn, and this aura or glory appeared precisely the same as those represented in Catholic pictures of saints; particularly that of St. Joseph. If, thought I, the original artist was enabled to so exactly represent this spiritual fact, he must have seen a spirit *in propria persona*, as I have, and this thought conducted me to the consideration of the general question of the Spiritualism in Catholicism.

There are other parallels than those mentioned between the methods of the Spirit-world and Catholic Church, which it might be

profitable to consider; but I leave the subject now, hoping that I have said enough to awaken interest in it, and start our Roman Catholic friends on the road to its investigation.

I am aware that a high inspiration and holy fervor is claimed for this church by its adherents, but when we can find that, all over the world, spirits are performing works hitherto regarded as miraculous, and and conferring the gift of mediumship without reference to position, sacerdotal or secular, and that both the palace and the hovel are alike its temples, may we not conclude that while modern Spiritualism does not necessarily prove the church less good and holy, that it elevates all mankind to a level with the highest and holiest institutions of either the past or present; and our hope is that women and men everywhere will now avail themselves of the opportunities it affords, that they may become wiser on earth and the better fitted to enjoy the beatitudes of heaven.

Sturgis, Mich.

EVOLUTION.

[Read before the Unity Ethical Club of Denver, Colorado.]

The question was asked by the leader at our last meeting "whether altruism, as taught by Herbert Spencer, was in conflict with the teachings of Jesus on the same subject, and if not, which was right." I have thought that it was important to answer that question a little more fully than any one seemed able to do on the spur of the moment.

Mr. Spencer says, "If the theory of pure altruism, implying that effort should be expended for the benefit of others, is defensible, it must be shown that it will produce good results when acted upon by all. Mark the consequences if all are purely altruistic. First, an impossible combination of moral attributes is implied. Each is supposed by the hypothesis to regard self so little and others so much that he willingly sacrifices his own pleasure to give pleasure to them. But, if this is a universal trait, and if action is universally congruous with it, we have to conceive each as being not only a sacrificer but also one who accepts sacrifices. While he is so unselfish as willingly to yield up the benefits for which he has labored, he is so selfish as willingly to let others yield up to him the benefits they have labored for. To make pure altruism possible for all, each must be at once extremely unegoistic and extremely egoistic. As a giver, he must have no thought for self; as a receiver, no thoughts for others. Evidently, this implies an inconceivable mental constitution. The sympathy, which is so solicitous for others as willingly to injure self in benefiting them, cannot at the same time be so regardless of others as to accept benefits which they injure themselves in giving." This then seems to be conclusive against extreme and universal altruism. But is extreme and universal altruism in the constitution of things a probability, or even a possibility? If they represent no condition of life that ever did or will exist, and one no more than a creation of abstract reasoning, they are not a safe or practical hypothesis to reason from. This question of altruism is a practical one. Mankind are born into this world ignorant—blank as to intelligence and largely selfish, and in the ordinary nature this will continue so. The physical in man develops first, the intellectual afterward, and the moral sentiment last of all. By the time the masses of mankind run the rounds of youthful follies and selfish desires and rise to the exercise of a small degree of altruism, their aim of life is up, and they are called hence—and one generation after another comes and goes the same round, and but little change, so that in the order of things "we have the poor always with us," and the ignorant and selfish also, and if Jesus taught a rather extreme altruism, there was no danger in the direction of his aim. "In the very aim and flash" of his shots there was always some great fault of human nature.

As we know, he wrote very little or nothing, and doubtless, in the age in which he lived, his altruistic utterances seemed most startling, and it would not be unreasonable to suppose that when his sayings were finally reported, years afterwards, they were somewhat exaggerated; but a fair and reasonable interpretation of the whole tenor and spirit of his teachings does not justify the conclusion that he taught a pure and universal—or what Mr. Spencer terms "a self-destructive altruism." We have seen that many—indeed most of the pleasures of life are inherent in the individual, not capable of transference; but to assume that Jesus was not cognizant of this fact would be unreasonable. I believe a reasonable construction of all his utterances on this subject, when taken together are fairly summed up in the precept: "All things whatsoever you would that men should do to you, do ye even so to them." This rule of conduct implies reflection—in fact, as you may say, adjudication.

It is, as to say, "reasonably now, on your best judgment, all the things considered, what, under like circumstances, would you have another do to you?—and that do you to him?" Nothing could be more practical as a rule of life. It is, indeed, a golden rule. We have now waded through nearly a hundred printed pages of Spencer's writings on this subject, and yet, in it all, there is not so much of poetical utility—so much that a man can take and carry right along with him as a torch light to his feet and a guide to his life, as in these, less than twenty, words of Jesus. However, leaving out of view reference to the impelling power to action, and

the question of intention or motive, I should say that with the old maxim, "Charity begins at home, but should not end there," Jesus and Spencer are practically in accord.

Jesus promulgated, as we know, two great commandments, which embodied, as he declared, the spirit and substance of the whole moral law, and the whole duty of man. They are substantially: Love God, for he is your father; Love man, for he is your brother. If the ethical writings of Spencer were formulated into commands, they also would be two, namely: "Study profoundly and well, your environment, to the end that you may live a well rounded and happy life." This is the first and great commandment, and the second is like unto it: "Study well the social compact, of which you are a member, to the end that you may practice just so much, and no more altruism, as will secure your own best interest." It will be observed that the imperative word in the two commands of Jesus is love, and the imperative words in the commands of Spencer are know, know ye. The commands of one are addressed to the emotional and of the other to the intellectual nature of man.

Man is a microcosm, a miniature universe, and more clearly is he a duality. On one side he is emotional, and furnishes the basis of religion. On the other side he is intellectual, and furnishes the ground of science. And now any system of ethics which does not appeal to man's whole nature, to him as an emotional, as well as an intellectual being, is faulty, and will fail. It may be seen that Spencer, in all his ethical writings ignores the word love, never using it to express any idea having an existence in his philosophy. He even substitutes for the word benevolence that of altruism, and in all his writings throughout, he assumes that the real availing of mankind is to be knowledge alone. We all know that there is a sentiment in the soul of man, which, time out of mind, the civilized world has known as love. It is the highest sentiment—the greatest power among men. With the word love stricken from the vocabulary there would be a volume of sentiment incapable of expression—not capable of being communicated. What, if anything, does the omission of this word from Spencer's vocabulary in his ethical writings, mean? It possibly signifies that there is nothing in his philosophy that this word love would represent or express. The word love would not much better define the idea of scientific altruism, as elaborated by Spencer, than would the word hate. When a man shrewdly calculates just how much he had better do for another in order to secure his own best interest, and decides to do that and no more, that can scarcely be called love. It may be called altruism.

Lord Bacon says, "An ant is a shrewd thing in a garden—for itself," and doubtless Spencer's ideal society, on strictly a scientific basis—as evolved by physical necessity, and as revised and balanced by various intellectual faculties, would be a most shrewd and cunning community in this world of ours, but it would be sure to miss its aim. You could just as well cultivate flowers in a dark and cold cellar, without a ray of sunlight, as to produce well-rounded lives, sweet tempered men and women, under such conditions. Spencer's ideal man, as compared to the ideal man of Jesus, would be only as a charcoal sketch compared to the exquisite and lithesome painting of Michael Angelo. And the success of his idea would be the death-knell to all heroism, and to all that is beautiful and uplifting in human society.

The death-cold and selfish idea at the core of this philosophy is a shock to the moral sense of the age, and its triumph would be the overthrow of all that evolution and civilization together have ever accomplished. "Any system of religion," said Thomas Paine, "which shocks the mind of a child cannot be a true system." What, then, shall we say of a philosophy of life which has no place in it for the word love? It is "the play of Hamlet" with the character of Hamlet omitted." The mistake in this matter originates in placing the material universe in front; in trying to evolve spiritual out of material things, whereas spiritual things, thought and mind, presuppose material things and explain them, but one not explained by them. Here is the idea of Hegel and Emerson, and all the world's great moral philosophers, and I believe it is the true one. Evolving mind or thought out of matter, or high out of lower things, is reversing the order of the universe. Evolution marks and defines well enough the course that creative power has pursued, but is not itself that power. Evolution is a truth, but it is not the greatest truth. Evolution is well, but when it is made the Alpha and Omega—when it comes like a blinding storm, so we can see nothing else, I for one, am ready to call a halt. I will not bow down to it. I have respect for the first commandment. "Thou shalt have no other Gods before me." What the world needs, and what the world will some time have, is a spiritualized science; a philosophy which embraces in one both science and religion; a philosophy which addresses itself to all sides of man: In the nature of man the emotional and intellectual are united, and what God has joined together let no man put asunder. But Spencer, whatever he may hold in theory, poetically does this:

"There is a divinity that shapes our ends,
But in this book on ethics, Spencer constantly fails to recognize that deeper something which makes us "wiser than we know," which converts men's blunders into blessings, and which constantly conducts men and nations to ends at which they never aimed."
D. D. BARNES.

Experience the Best of Teachers.

Orthodox Theology—Science with Mrs. Hollis—A Death Predicted—Miss Rhind's Prophecy.

To the Editor of the Religio-Philosophical Journal:

The following narrative of a few of my personal experiences, is presented more for the household of faith, than for unbelievers in the truths of Spiritualism.

Standing on the verge of three score years and ten, awaiting the inevitable change that will usher me into that country from whence weary travelers can, and do return to these mortal shores, and hold communion with friends still on earth, I desire to add my testimony to this glorious fact. During my life, I have, in a number of instances, known of persons, who, although holding views directly contrary to the orthodox theology, have, after passing from the form, been grossly misrepresented—statements being made, that while languishing on beds of sickness and "death," they had recanted, made confession, and received pardon, and were thereby prepared to go away off and enter the New Jerusalem, and with harp in hand, sing and play the song of Moses and the Lamb through all eternity. As for myself, I have no wish to be condemned to such an inactive, monotonous existence.

So I rejoice with exceeding joy, that the philosophy of Spiritualism has revealed a just, reasonable and natural way, in the grand life beyond the tomb. As spiritual teachings fix our status in the world to come, in accordance with the life acts while in the mortal body, I therefore reject the theory of death-bed repentance, as a delusion and a snare, maintaining that the doctrine of a vicarious atonement is pernicious in its effects, and that those who rely upon it for final salvation, are moral cowards.

Jesus of Nazareth was a grand reformer of his day and time; the most spiritualized individual we have any account of, and for that reason, stands in sublimity at the head of the mediæval list, in producing such signs and wonders as he wrought on the plains of Palestine. Spirit has all power over matter; and Jesus, so purely spiritual, was enabled by that wonderful attribute, to produce the phenomena accredited to him. His example is worthy of all imitation.

The Infinite Creator has ordained and established natural laws for the government of the universe he has created; therefore we must square our actions in accordance with these laws or suffer the consequences of attempted violation.

Continued observance of the laws of being will result in sound health and longevity of life here; thereby better preparing the spiritual man to enter upon the race of progressive unfoldment in the spheres beyond; for no one in the mortal is pure enough to ascend on first entering the Spirit-world, to the association at once with purified angels; and none so degraded, but that they will come under the law of progression, through repentance and atonement for evil deeds transacted while dwelling in the physical form.

Since the glorious fact of spirit-communion dawned upon my consciousness, I have come in contact with many spirits, and encountered wonderful experiences; but shall only allude to a few which come from arisen members of my immediate family.

I will premise my narrative by stating that my mother passed from the outer life before I had quite reached the age of three years. I have not the faintest recollection of her countenance, nor have we a picture of it. Yet always have I held the name of mother sacred; esteeming it the sweetest word in the language. I have often wondered, if, when I enter the spirit realm, I shall know the dear parent, or she recognize the son that she left on earth, as the separation has been so lengthened!

Heard amid the mysterious teachings and darkness of orthodox Christianity, I had been educated to believe that my mother had gone far away, and could by no possibility return to earth again. Connecting that teaching with the assertion, that the human race was to be separated at a great Judgment day—a very small portion denominated sheep, passing on the right hand to an eternal Heaven of bliss, while the vast majority, termed goats, on the left side, would descend to an endless hell—I had nearly concluded, that the probability of meeting a mother was small indeed.

To me, the future was enveloped in gloom and sadness. I commenced to murmur and take exception at a God who could establish such a barbarous, unnatural, inhuman, and unjust code of laws, for the final destiny of his children that he had ushered into existence, without their knowledge and consent, to suffer here on earth for a few years, thereafter the larger portion condemned to endure the tortures of an endless fire through all eternity!

While thus laboring under these false ideas, the light from heaven burst upon my darkened vision through the phenomena of Spiritualism, and after patient investigation, I became inducted into the sublime philosophy inculcated therein; my whole nature, in all its thoughts and aspirations, experienced a change, and I could then, with feelings of love and gratitude, behold the common Father of All as the just, wise, and beneficent Architect of the Universe.

For several years I had met many loving kindred—seen them, conversed with them, and clasped hands with them frequently. Finally, I became anxious for an interview with my mother; so I inquired of a spirit friend, why among the number visiting me, my mother did not appear? Then the controlling spirit replied that she was standing at my side that moment; but she had been gone so long, and had ascended so high in the spheres, it was with great difficulty she could come within the earth's atmosphere, and materialize so as to manifest herself to me. I was assured that she was acquiring the way, under the law of spirit return; and if I would exercise patience, she would soon make her presence apparent.

In about six weeks time, in one of Mrs. Mary Hollis' seances for independent voices, the medium's control, James Nolan, announced that my mother was present, and desired to communicate—which she did, in a clear, distinct, natural tone of voice, saluting me by my given name, bestowing her blessing, and then informing me of those of her family that were in spirit life, and of those still abiding in the mortal—mentioning an incident then occurring to a part of the family, in a far distant State, of which I was then wholly ignorant, but afterwards had the truth of the matter confirmed. That interview elevated me nearer to God and heaven.

I had an only sister, who had passed to spirit-life about a year previous, who was also present in this audience-chamber of the immortals. She had left a husband and daughter on earth. All the family were Presbyterians, believers in the Calvinistic creed. The husband was so prejudiced against Spir-

itualism, that for the three weeks I passed with my niece and her father (who lived with her), he refused to speak to me.

After my return from that visit, my niece wrote me several letters concerning some strange eccentricities that her father had exhibited. She expressed great grief over the matter. As she had not an acquaintance in this city I never mentioned her troubles to any one, nor did I name them to her spirit-mother. At another seance held by Mrs. Hollis, my sister, with much earnestness, stated to me that her daughter was in trouble, and that it distressed her very much to have her thus suffer.

I remarked, "Sister, I suppose you are aware of the cause of your daughter's troubles?"

She replied: "Yes! and we have concluded to bring Mr. R— over to our side of life!" This was said in the month of July.

My mother then came, reiterating all that my sister had declared, and making general remarks. I inquired of my mother and sister if they could inform me as to the time the taking away of Mr. R— would occur? The reply came: "In the autumn during the falling of the leaves!"

I immediately communicated to my niece, the statement I had received from her mother and grandmother, enjoining complete secrecy as to the matter, particularly in the case of her father. I wrote the letter in July, which my niece has still in her possession. Mr. R— during all his life, had been a remarkably healthy and vigorous man—had never experienced a day's sickness, I think. About the first of the following November, I received a letter from my niece, conveying the intelligence that her father had been smitten with paralysis on the 22nd day of October, and had passed away on the 27th inst.—the event thus occurring at the fullness of "the falling of the leaves." Mr. R— was paralyzed from the crown of his head to the soles of his feet, and outwardly appeared wholly unconscious all the time.

The day after receiving the information from my niece of her father's departure from the mortal, I sought to hear from him by attending a seance. In a few minutes, Mr. Nolan, the controlling spirit, announced the approach of my sister, leading my brother-in-law by the hand, who saluted me in as natural tone of voice as he exercised when inhabiting an earthly form. So apparent was this, that several persons in the circle expressed their astonishment at the marvel.

Mr. R— remarked that he had been taken entirely by surprise, that up to the day previous to the one on which he became paralyzed, he had enjoyed his usual health and spirits. He also stated, that from the time he was stricken down to the moment of passing over, he was perfectly conscious of all transpiring around; that often he needed water, and was very desirous of conversing with his daughter, but his tongue being paralyzed, he could not accomplish the wish. He declared that the ordeal was a terrible one to pass through, and he was rejoiced that it was over, and that he was with the family, and was happy. He further remarked to me, you always insisted that Spiritualism was true, that our friends could return to earth and manifest themselves! Now, I know it is a truth. There are a dozen living witnesses residing in this city, persons of intelligence and integrity, who heard the conversation occurring in July between myself and my spirit mother and sister, and were aware of the letter which I wrote immediately to my niece (which is still in her possession), informing her as to the predictions concerning her father, which have been stated above.

I am aware that many people will sneer at these statements, pronouncing them all delusion; while at the same time, they profess to believe the stories that Jonah lived for three days and nights in the stomach of a fish, without undergoing digestion, and that Joshua caused the sun to stand still for a whole day—accepting these absurdities, because they have been taught it is part of the infallible Word of God; and denounce me as an infidel because of my rejection of such unreasonable nonsense.

Another class of persons excite my deepest pity; they are those that have seen and conversed with their loved spirit ones, as I sat by their side, declaring it was their dear arisen relatives and friends, and that communion with denizens of the higher life was an established fact; and yet, when they mingle again with church people, and are obliged to confront Mrs. Grundy, they ignobly disown that which they had acknowledged to be a glorious truth.

One more personal episode in my spiritual experience, proving the watchful care exercised over us by spirit friends, and that they are familiar with all transpiring in our lives.

Five years ago, I passed a few weeks upon the Atlantic seaboard. As I returned home, I visited Lake Pleasant camp meeting for a few days. I had then never seen a medium for symbols; so I called upon Miss Jennie Rhind, whom I had never met before, nor did I then announce my name, nor present any remark by which it would appear.

After she had given a few lines of doggerel rhyming, which I could not comprehend, I was about leaving, when suddenly the control seemed to change. She passed into a trance state, remarking that I had then a child in the grip of a lion's paw, writhing in the jaws of death; so I had better hasten home. I had at that date a daughter visiting some friends living in Indiana, from whom I had not heard for some six weeks. Although she had always enjoyed remarkably good health, I felt uneasiness, though not to any great extent, not placing implicit confidence in the communication. Ten days afterwards I reached home.

During my absence, my mail matter had been deposited at my office, and I did not seek it until the second day after my arrival, in the afternoon. In the interval, seated in a chair, I became unusually drowsy, and soon passed into a state of dreams or visions, in which I seemed to see six letters fall into my lap—one of them bearing an address written with purple ink. Becoming aroused, I felt refreshed and immediately started for my letters, finding six of them. One addressed in purple ink, contained the sad intelligence of my child having passed away on the very day that I had the sitting with Miss Rhind at Lake Pleasant! I have encountered persons who never receive anything of a satisfactory nature from the Spirit-world—the most of them seeming not to merit such attention. Spirits are not inclined to thrust themselves upon those who regard such intercourse as a delusion, or all fraud, and soundly berate the mediums, when, from idle curiosity, they visit them.

There is another class of men and women, a little more sincere and honest than the first named, who receive only that to which they are entitled. If such will investigate with patience and earnestness, they will doubtless in time, have indubitable evidence of spirit power to communicate with them.

There are many perfectly reliable mediums in the country; but there are dishonest

ones also, and a large number of pretenders and perambulating tramps and frauds, of whom we should beware; we must "try the spirits." Spiritualism is a sublime truth, and as such underlies and overtops all other subjects that can engage the human mind. Washington, D. C. JOHN EDWARDS.

Stories of the Haunted Houses of England.

Apparitions Whose Reality is Attested by Witnesses.

[From Dr. Moore's "Haunted Houses and Legends."]

In 1680 there lived at Lumley, in the county of Durham, a widow named Walker, who was a man in good circumstances. Anne Walker, a relative of his, kept his house, to the great scandal of the neighborhood, and, as it proved, with too good cause. A few weeks before this young woman expected to become a mother Walker placed her with her aunt, and promised to provide both for her and for her child. One evening about the end of November this man, in company with Mark Sharp, an acquaintance of his, came to her aunt's door and told the girl that they had made arrangements for placing her in a quarter where she could remain in safety till her confinement was over. They would not say where it was, but, as in most respects, Walker bore a most excellent character, he was allowed to take the young woman away with him, and he professed to have sent her away with his acquaintance, Sharp, into Lancashire. Fourteen days after, one Greame, a fuller, who lived about six miles from Lumley, had been engaged till past midnight in his mill, and on coming down stairs to go home, in the middle of the ground floor he saw a woman, with disheveled hair, covered with blood, and having five large wounds on her head. Greame, on recovering a little from his first terror, demanded what the specter wanted. "I am the spirit of Anne Walker," said the apparition, and then proceeded to narrate the circumstances already told concerning her taking away from the home of her aunt. "When I was sent away with Mark Sharp, he slew me on such a moor, naming one that Greame knew, 'with a collier's pick, threw my body into a coal-pit and hid the pick under a bank; his shoes and stockings, which were covered with blood, he left in a stream.' The apparition proceeded to tell Greame that he must give information of this to the nearest justice of the peace, and that till this was done he must expect to be continually haunted.

"Greame went home very sad; he dared not bring such an accusation against a man of so unimpeachable a character as Walker, and yet he as little dared to incur the anger of the spirit that had appeared to him. So, as all weak minds will do, he went on procrastinating, only he took care to leave his mill early, and while it never to be alone. Notwithstanding this precaution on his part, one night, just as it began to be dark, the apparition met him again, in a more terrible shape, and with every circumstance of indignation. Yet he did not even then fulfill its injunction, till, on St. Thomas' eve, as he was walking in his garden, just after sunset, it threatened him so effectually that in the morning he went to a magistrate and revealed the whole thing. The place was examined, the body and the pick-axe found, and a warrant issued against Walker and Sharp. They were, however, admitted to bail, but in August of the following year, their trial came on before Judge Davenport, at Durham. Meanwhile the circumstances were known over the North of England, and the greatest interest excited by the case. Against Sharp the fact was strong that his shoes and stockings covered with blood were found in the place where the murder had been committed; but against Walker, except the accounts received from the ghost, there was not a shadow of evidence. Nevertheless, the judge summed up strongly against the prisoners, the jury found them guilty, and the judge pronounced sentence on them that night, a thing that was unknown before in Durham, either before or after. The prisoners were executed, and both died professing their innocence to the last. The judge was much agitated during the trial, and it was believed that the specter had appeared also to him, as if to supply the want of legal evidence."

AN OBLIGING SPIRIT.

In his miscellaneous, Aubrey cites the singular narrative of Capt. Henry Bell, originally in the preface to the translation of Luther's Table-talk. Capt. Bell begins by declaring that whilst employed beyond the seas in various state affairs for King Charles II. and his successor, James II., he had heard much lamentation made over the great destruction, by burning and otherwise, of Martin Luther's Discourses. This work, which was supposed to have largely promoted the Reformation, was condemned by Pope Gregory XIII., and placed under the ban of the empire by Rudolph III. This latter monarch ordered that all printed copies of the work should be burned, and that any person retaining a copy would be liable to the punishment of death. In consequence of this rigorous edict, and the stringency with which it was enforced, in a little while no copies were obtainable. A certain Caspar Von Sparr, however, according to Capt. Bell's account, accidentally discovered a copy, in 1636, which had escaped the wholesale destruction the work had suffered. As the prosecution of Protestants still continued, this gentleman was afraid to retain possession of the interdicted book, and yet unwilling to destroy it, thought of Capt. Bell. Knowing that he was thoroughly acquainted with German, he forwarded him the wonderfully preserved work, earnestly impressing upon him the utility of translating it into English. Capt. Bell did not appear to be in any great haste to comply with this request, but, nevertheless, took the work in hand, and many times began to translate the same as he remarks, "but always I was hindered therein, being called upon about other business, inasmuch that by no possible means, I could remain by that work." About six weeks after he had received the book from Germany, "It fell out," to cite his own words, "that being in bed, one night between twelve and one o'clock, my wife being asleep, but myself yet awake, there appeared unto me an ancient man, standing at my bedside, arrayed in white, having a long and broad white beard hanging down to his girdle, who, taking me by the right ear, spoke these words following unto me: 'Sirrah, will not you take time to translate that book, which is sent unto you out of Germany? I will provide for you both place and time to do it.' And then he vanished out of my sight. Whereupon, being much affrighted," Capt. Bell continues, "I fell into an extreme sweat, inasmuch that, my wife awaking, she asked me what I ailed. I told her what I had seen and heard, but I never did heed or regard visions or dreams, and so the same fell soon out of my mind. Then about a fortnight after I had seen the vision, on a Sunday, I went to Whitehall to hear the sermon, after which ended I returned to my lodging, which

was then in King Street, Westminster, and sitting down to dinner with my wife two messengers were sent from the Council Board to carry me to the keeper of the Gate house at Westminster, there to be safely kept until further orders from the Lords of the Council." This was done without any cause being shown. But his real offense, according to Aubrey, was that he had much importuned the Lord Treasurer for considerable arrears which were due to him, and which that official, not being willing to discharge, clapped him up into prison. Be the cause what it may, Bell was detained in close confinement for ten years, five of which, he states, he spent in translating the work of Luther above referred to. As he quaintly remarks, "I found the words very true which the old man in the vision said unto me, 'I will shortly provide you both place and time to translate.'"

A MOTHER'S LOVE.

In April, 1876, the following very curious account of an apparition that appeared to three children at once was communicated to the Psychological Society by Mr. Hensleigh Wedgwood:

"In the early part of the last century a member of the Society of Friends, living at Settle in Craven, had taken a journey to the borders of Scotland. This lady left her family, consisting of a little boy and two little girls, in charge of a relative, who, in lieu of sending frequent letters (in those days the mode of communication was slow and costly between places widely remote), engaged to keep a journal, to be transmitted to the mother at any convenient opportunity, of all that concerned the little ones, who were aged respectively seven, six and four. After an absence of about three weeks, and when on her homeward journey, the Quakeress was seized with illness and died at Cockermouth, even before her husband at Settle could hear by post that she was sick. The season was winter, when in the mountainous borderland between the counties the conveyance of letters by postmen on foot was an especially lengthened and difficult process. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother, for the satisfaction of her family, so that the accuracy of the several statements as to time, as well as facts, was beyond the doubtfulness of mere memory, or even of any unconscious effort to bring them into agreement with each other. One morning, between seven and eight o'clock, on the relation at Settle going into the sleeping-room of the three children, she found them sitting up in bed in great excitement and delight, crying out, 'Mamma has been here,' and the little one said, 'She called: Come, Esther.' Nothing could make them doubt the fact, intensely visible as it had been to them, and it was carefully noted down to entertain the mother on her speedily expected return to her home. That same morning, as she lay dying on her bed at Cockermouth, to those who were watching her tenderly and listening for her latest breath, she said: 'I should be ready to go if I could but see my children.' She then closed her eyes, they thought to open them no more; but after ten minutes of perfect stillness she looked up brightly and said: 'I am ready now; I have been with my children,' and then at once peacefully passed away. When the notes taken at the two places were compared, the day, the hour and minute were the same."

Liberalism in Boston.

No. II.

To the Editor of the Religio-Philosophical Journal:

Materialism and agnosticism, as distinctive phases of liberal thought, are well represented in Boston. The Boston Investigator is the organ of a large class who hold materialistic views, and it devotes its columns mainly to the exposition of the errors of Christianity. The Index, a journal of more scholarly pretensions, devotes little space to destructive work, but aims to conserve and construct; building upon the foundation of science, a structure of ethical thought adequate to the needs of those who have abandoned the old theology. The Investigator is supported by the more iconoclastic element of the liberal movement, while the Index numbers among its readers and writers, many who yet retain the religious ideas, holding that religion needs reformation, not destruction.

There are here several organized bodies for the exposition of liberal ideas. At Parker Memorial Hall, James K. Appleby holds Sunday services. This society was founded by Theodore Parker, but since his death it has lacked the vitality infused into it by that earnest and thoughtful worker. On Sunday afternoons the Parker Memorial Science class meets in the same building. This class was organized some years ago, and has gone through a process of evolution to reach its present condition. Its exercises now consist of a lecture or paper by prominent men or competent members, followed by discussion lasting from three quarters of an hour to an hour. The meetings are interesting and instructive, and are attended mainly by adults. There are about one hundred members, though only a part of them are present at any one meeting.

At Paine Hall, the Boston Liberal Club holds meetings on Sunday mornings, where topics of interest to its members are discussed. The Ingersoll Secular Society meets in the same building on Sunday afternoons. This society was organized in October last. Its meetings on the third Sunday of each month are addressed by representative Free Thinkers. Literary and musical entertainments are given on the second Sunday of the month.

The Liberal Union Club was organized a year ago. Its president is F. E. Abbot. Its members, business and professional men, number about 140. It holds monthly meetings at Young's hotel. The meetings take the form of a social reunion, dinner, a prepared address, followed by discussion on leading questions of the day. Among those who have addressed the Club during the past year are Prof. Sumner, of Yale, Gen. F. A. Walker, Dr. W. T. Harris, of Concord, Chas. F. Adams, Jr., Fred M. Holland, Col. T. W. Higginson, Wm. Lloyd Garrison, Jr., and Prof. E. S. Morse. This club is rather exclusive, constituting a sort of intellectual aristocracy, and is not likely to become very popular. For items respecting this club, the writer is indebted to Mr. B. F. Underwood, a former Vice-President, editor of the Index.

The spirit of exclusiveness or intellectual aristocracy manifested in this club is, however, only a special instance of that aristocracy for which Boston is noted. Borton has not yet arrived at the condition of India in respect to caste, but she is in a fair way to attain it. People in the West can know nothing of this, unless they have experienced it here. This may be inevitable in a locality long settled, until people are educated differently than they are to-day. When we cease to judge a man from the merits or demerits of his ancestors, or from the length of his

traceable pedigree, and let his worth be rated from his own attainments, we shall be in a fair way to escape this evil.

We find in Boston, as elsewhere, various phases of the materialistic or agnostic school of thought. We find those who have no solid attainments in modern science; who know little or nothing of the works of those great leaders of scientific thought, Darwin, Spencer, Huxley, Tyndall, Haeckel, but use their names to conjure with, as the magician uses his formulae. They assume the armor of science without having proved it, and go valiantly forth to slay the Phillistine of Orthodoxy. They prate of protoplasm, and wield weighty words from the dictionary of science, without so much as knowing their meaning. They discourse volubly of the potencies of matter, and show to their satisfaction how a lump of mud, suddenly animated by a desire for progress, proceeds by natural selection to evolve itself into a man—and they succeed in showing that whether man came from a lump of mud or not, that element often constitutes a large proportion of the substance of his brain.

This gross materialism is repulsive to those of finer sensibilities. Recognizing as we must the office of matter in the economy of the universe; conceding much that is claimed for material conditions in the evolution of intelligence, we yet shrink back in disgust from this gross and forbidding presentation of the subject, and deplore the injury done to true science and pure liberalism by these incapable workmen.

Another class of liberals who are retarding the progress of the human mind toward the highest truth, is that class which devotes all its efforts to destructive work, and in that work employs unworthy methods. There are liberals who seem to have no conception of the work of the true reformer. They consider that to reform means the same thing as to destroy. With no object but to destroy, they spend their strength in clubbing Moses and the prophets; shooting the arrows of ridicule at the old theology; and amid the debris and dust of fallen ruins, they hope to find the Goddess of Liberty sitting serene, wrapped in the robe of truth. They get impatient with the slow hatching of the chick, and with the hammer of iconoclasm, they break the shell, only to find that they have killed the bird. They cannot wait for the natural growth of the grain of wheat, but must pulverize it to hasten the process. They do not realize that to induce a man to change his position you must lead him from his present ground, not blow it from under him. They repel honest seekers after truth by continually wounding their feelings, ruthlessly attacking all the sentiments held sacred and dear from childhood's days. The true work of liberalism is hindered by these barbarian warriors, who swoop down upon the temple of faith and with club and spear shatter the idols of the honest worshiper. Other classes of liberals are honestly and earnestly striving to lead men to higher and broader truth. They realize that every condition of the human mind demands a form of faith consistent with its powers of comprehension. They see that to destroy one's present faith before his mind is capable of comprehending a higher form, is to open the door to all forms of immorality and evil. If one is freed from the old restraints before he is capable of appreciating the higher motives to conduct, his moral kingdom is in a state of anarchy, and open to all the attacks of evil. So they direct their efforts to the education of their fellows, trusting to natural development of the intellect for higher views of life and duty. It is self-evident that of the various phases of liberalism represented in Boston, this latter class is the most beneficial to society. We will never have truth by simply destroying error; but build up truth, and error will die a natural death. GRAPHO.

The New Cell Theory.

Such was the cell of thirteen years ago—"a structureless mass of protoplasm," which increased in size by nutrition, and in numbers by division. Such is the cell of most of the text-books of to-day. But the cell of science is a very different affair. Instead of being structureless, it is found to possess an intricate structure, while its division is far from being the simple process above indicated. The new cell-theory is, in fact, but five or six years old in its developed form, and it is as yet settled only in its main features. Its minor details need much further elucidation.

These new discoveries, which we shall briefly describe, are largely due to the increased power and clearness of definition of the microscope, and still more to new and improved methods of preparing organic sections for investigation, by the employment of stains, preserving agents, and other useful appliances. It is not every microscopist that is able to see the minute details of cell-structure lately announced. The careful preparation of material and exceedingly delicate manipulation required need years of practice, and the discoveries referred to are due to the first microscopists of the age, though the methods are now so simplified that any skilled observer, with a good instrument and proper care, may hope to successfully employ them.—From "Structure and Division of the Organic Cell," by Charles Morris, in Popular Science Monthly for April.

Truth and Dogma.

[In Europe on the death of the king, the streets resound with the cry, "The king is dead! Long live the king!" The theory being that the king, as God's representative, never dies.]

An outworn Dogma died. Around its bed its votaries wept as if all truth were dead. But Heaven-born TRUTH is an immortal thing; Hark, how its lieges make the welkin ring, Shouting "The King is dead! LONG LIVE THE KING!" Hartford, Conn. J. H.

The Sudan country is supposed to contain from 50,000,000 to 75,000,000 people. Most of them are Mohammedans. Some of the tribes are quite civilized, and industrious. Among others human sacrifices are still offered. The slave trade is extensive. Honey made by wild bees is an important article of commerce.

To lock the door of a house in Norway and remain inside is deemed absurd. At theatres and other public places wraps are left outside without being checked, or even watched by an attendant, and the people are said to be so honest that none are ever lost or stolen.

Horsford's Acid Phosphate.

ONE OF THE BEST TONICS.

DR. A. ATKINSON, Prof. Materia Medica and Dermatology in College of Physicians and Surgeons, Baltimore, Md., says: "It makes a pleasant drink, and is one of our best tonics in the shape of the phosphate in soluble form."

Woman and the Household.

BY HESTER M. POOLE.
[28 Greenwich Avenue, New York City.]

GOD PITY US ALL.

God pity us all as we jostle each other—
God pardon us all for the triumph we feel
When a fellow goes down beneath his load on the
beast.
Pierced to the heart, words are keener than steel,
And mightier far for woe or for joy.

There it not well in this brief little journey,
On over the isthmus, down into the tide,
To give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other:
Look at the herds all at peace on the plain—
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain,
Shamed by the beasts that go down on the plain.
—Anon.

Mrs. Louisa Reed Stowell, the only lady
instructed in the University of Michigan,
and the author of several treatises on micro-
scopical subjects, has just been elected a mem-
ber of the Royal Microscopical Society of
London, being the third lady ever elected.

Dr. Lena V. Ingraham is giving a course
of lectures to the employees of Jordan, Marsh
& Co., on subjects connected with their health
and comfort. Five hundred women and girls
listened to her half-hour talk on Friday after-
noon. Similar lectures are being planned
in other cities.

Susan Warner of Highland Falls, passed
away last week, at the age of sixty-six. She
will be remembered as the author of "Quech-
y," "The Wide World," etc., once very
popular novels. They were religious and
sentimental in tone, and not very true to
life.

Mrs. Joanna Tower Miner passed away in
Buffalo, lately, at the age of one hundred and
one years. Mrs. Miner was a strong, robust
woman. Until a week ago she seemed to be
unusually well. Her husband died nearly
half a century ago. On her hundredth birth-
day, the 24th of last September, she was given
a reception at her son's home, and many
townspeople called upon her to pay their re-
spects and extend congratulations.

An exchange says that: "An African king
was lately thrashed by his loyal subjects be-
cause he signed a treaty for annexing terri-
tory to Germany." This was in the Cameroon,
West Africa region. And yet hard by a treaty
placing eight rivers and adjacent territories
under the protection of Great Britain, had
been signed by the King of Opobo (Ja Ja) and
all neighboring chiefs. The son and heir
of King Ja Ja had been sent to a Liverpool
school to be educated. Ja Ja speaks English
fluently, and encourages trade. His Prime
Minister is a woman named Emma Johnson,
who emigrated to Liberia from Kentucky,
and, being possessed of the rudiments of ed-
ucation and a marvellous flow of speech, has
become a powerful personage.

Efforts to help fallen women have lately
been meeting with much success. Twenty-
seventh street, between Sixth and Seventh
avenues, has been much improved in the last
two years. This change has been brought
about largely by Miss Strachan, who founded
the Faith Home for Fallen Women, at No.
103 West Twenty-seventh street. The Home
was opened on Monday, March 18th, 1883,
and its second anniversary was celebrated late-
ly, afternoon and evening, by meetings at which
many influential women of the city were
present. A report of the work of the Home
was read, which shows that there have been
five hundred and ninety-two inmates, of
whom forty-seven have returned to house-
keeping, two hundred and thirty-two have
gone back to their friends, one hundred and
ninety-eight are in service, twenty-three are
in stores, nine have been dismissed, and fifty-
two still remain in the Home. Of the re-
maining thirty-one some have been sent to
the hospital, and the others have gone away
to look for work and failed to report. At the
meetings which have been held daily in the
parlors of the Home a number of drunkards,
gamblers, burglars and loafers have been led
to give up their evil ways. Many of the in-
mates find their way to the Home from the
police courts, the justices sending them there
in preference to imposing a term of impris-
onment on the Island. Is it not about time
that some one took up the work of fallen
men? There can be no fallen women with-
out them. Does one class need reforming
more than another?

We have the authority of the *Mail and Ex-
press* for the story that "The most beautiful
photographs taken in this city are by a young
lady. She is the daughter of a prominent
banker, and her photographs only circulate
privately but they excite admiration wherever
they are seen. She belongs to a knot of
young women who are studying art, and for
their own benefit. They pose for one another.
The peculiarity of these photographs is
the use made of shadows and the softness
of the lines. The professional photographer
gets a glare of light and brings everything
to a sharp focus. This young woman keeps
her subjects in shadow and her instrument
just a little out of focus.

"Another accomplished photographer is a
well known woman of fashion, who has a
superb collection of views taken by herself.
Mr. Frederick Constable, of the firm of Arnold
& Constable, last year took five hundred nega-
tives in and about New York. Since the modern
discoveries in photography, which render it
light, clean, easy employment, his wife has
become as much interested in photography
as he is, and accompanies him in his photo-
graphic tours."

It is reported that the buildings for the new
college for women at Bryn Mawr, Penn., are
nearly completed, and the college will be opened
next September. The Philadelphia Press
furnishes the following facts concerning it:
"The college was founded by Dr. Joseph W.
Taylor of Burlington, N. J., who gave one
million of dollars toward it, in buildings
and money. The purpose of the institution,
is to offer to women all the advantages of
a college education, and to fit them of them
as desire it to be teachers of the higher
branches. The idea is to give in the prepa-
ratory schools all the training and drill
necessary to educate the pupil to the point
where she may be competent to pass the mat-
riculation examination, which will be of the
accepted college standard. Unlike Vassar,
there will be no preparatory school attached
to the Bryn Mawr College. The course of
studies is to be similar to that pursued at the
Johns Hopkins University, the studies being
classified into groups and made to a great
extent elective. Particular attention will
be paid to the physical training of the pu-
pils, and the gymnasium, which is the largest
one for women in the country, will be fur-
nished and conducted on the plan carried out
by Professor George Sargent at Harvard. It
will be under the charge of Miss Carolyn C.
Ladd."

MISS HILL IN LONDON.

The following is an account of a remarka-
ble work now being done in England:
"The remarkable work which is being done
by Miss Octavia Hill and under her direction
among the slums of a part of London, has
attracted attention on this side of the water.
In early life Miss Hill was a worker with
Rev. Frederic Denison Maurice, whose theo-
logical writings have made so strong a mark
on the times. At the age of twenty-five, she
took in hand the dwellings of the poor, her
husband Mr. Ruskin among her earliest support-
ers. He it was who, in 1864-5, provided the
£3,000 to purchase the two neglected courts,
known by the curiously satiric names of Par-
adise and Freshwater; he assured her that if
the money was sunk he would never regret
the giving, impressing upon her, neverthe-
less, that a workman ought to be able to
pay for his own home. It has paid, it has
spread, and now Miss Hill can have all the
money and all the houses she wants; the ex-
tension of her work is only limited by the
number of trained workers. Miss Hill's
scheme included the idea of working from
as many center points, as possible, instead
of expending the same labor in one locality,
on the principle that if the germ theory of
disease is true, the germ theory of cure is al-
so true. She established cleanliness, order
and frugality in two or three houses in a
neighborhood, and then went to another. Pur-
chasing with the aid of her friends—for she
is not rich—a house of two where the stair-
ways were choked with dirt and every corner
reeking with refuse, where the windows were
broken and the plastering broken away, she
went on to purify this one spot into a decent
and healthy home, or into several homes,
making herself by no means what some would
call 'an angel,' but a hard-working, prosaic
woman, exacting rent as scrupulously as any
landlord, and allowing nobody to pose and
whine in helplessness. Often obliged to go
about in noisome places and among feroci-
ous women in the night, her courage was
equal to it."

The little State of Rhode Island has passed
a law by which its citizens are allowed to
vote on the Sixteenth Amendment. The large
territory of Dakota has gone further than that.
A bill has passed both Houses giving women
the right to vote on all questions. At the same
time, before the public is placed

A REMONSTRANCE.
One of the greatest arguments in favor of
Woman's Suffrage, has lately been issued.
It is in the form of a remonstrance against
suffrage, by a number of women of wealth
and position. They want no new rights or
responsibilities. Living in luxury and fash-
ion, breathing an atmosphere of conserva-
tism, in which alone these thrive, they are
protected from every source of misery which
presses upon their more unfortunate sisters.
It is easy for such to give in charity, to hold
fairs and preside at booths, clad in attire fit
for princesses. They are not unkind as the
world goes, they are often moved by tales of
distress and give to the poor generously,
heartily and with touching sympathy.

The thing is they do not get at the causes
of misery. Enjoying the richest fruits of
civilization, they are as ignorant of the stress
of circumstances, the anxieties and fears,
the temptations and needs, of the woman
who struggles along for subsistence, who
lives "from hand to mouth," not knowing
what the next day may bring forth, as though
each lived on a different planet. They have
their own griefs. Husband and son may
"look too long upon the wine-cup when it is
red," but they are brought home in a car-
riage and cared for by trained attendants.
If there is no happiness at home, there is dis-
traction abroad.

Even at the worst, they miss the sharpest
sting of sorrow—want. They never go to
sleep without prospect of shelter and food
to-morrow. They never eat the bread of bit-
terness and sorrow, earned by the labor of
delicate hands. Is it in human nature for
such to place themselves in the position of
women with the same needs, the same capaci-
ties for enjoyment and sorrow, yet without
means of gratifying them?

Such remonstrances only act in opposition
to the desire of the signers. They cannot, in
this manner, restrict larger avenues of labor,
or prevent better remuneration and more
just laws.
Besides this, there is a grander argument
than that of an appeal to sympathy. Who
has a right to protection and privilege, yet
give no return? Is not God's universe found-
ed on the law of justice or compensation?
Shall I receive every thing from society and
give back nothing? A dole of alms is no
return for that condition in which the for-
tunate thrive. The thrift and good sense
which insures competence, renders it incum-
bent on their possessors to bring about that
state of education, morals and public senti-
ment, which provides work and comfort for
all.

It is a tremendous problem we face; one
which has never been solved. It cannot be
done by men alone; they have failed, even in
the later light of eighteen Christian centu-
ries. Selfishness springs up and bears its
fruit, where wisdom puts forth only a few
sucky shoots. May the love and intention
of the woman's side of humanity furnish the
proper conditions of a new and healthy
growth.

Magazines for April not Before Mentioned.

THE ECLECTIC. (E. R. Pelton, New York.)
The Eclectic for April contains a varied and
attractive list of contents. A Word More
About America, by Matthew Arnold, will be
read with great interest. Frederic Harrison
gives a Review of the Year, and Henry Irving
has something pleasant to say on the Ameri-
can Audience. The English essayist, John
Morley, is represented by a masterly paper
on George Eliot. Other good articles of spe-
cial note are Stimulants and Narcotics, by
Percy Greg; Automatic Writing, by Frederick
W. H. Myers; and Scientific versus Bucoile
Vivisection, by James Cotter Morrison. There
are also short stories, poems, and a number
of choice and well assorted papers on popular
subjects.

THE HOMILETIC REVIEW. (Funk & Wagn-
alls, New York.) The leading paper of this
issue. The Poetical Imagery of the Book of
Revelations, is by Dr. Ludlow; Prof. Fisher
treats of The Modern Sermon; Dr. Schaaf's
Reminiscences of Neander grow in interest;
Dr. J. T. Duryea has an article on Ministerial
Education, and Dr. S. T. Spear discusses the
Question Ought Prophecy to be Made a Po-
litical Question. There are also seven ser-
mons from noted divines. The Editorial sec-
tion is full of matter relating to sermons,
preaching, etc.

ST. LOUIS ILLUSTRATED MAGAZINE. (Mag-
sine Co., St. Louis, Mo.) This number con-
tains the usual amount of good reading mat-
ter and has a Fashion Department with plates
of the latest styles.
CHATEAUX YOUNG FOLKS. (D. Lothrop
& Co., Boston.) A monthly journal for read-
ing clubs, schools and homes. It is enter-
taining, educational and practical.

ST. NICHOLAS. (The Century Co., New York.)
This number opens with a frontispiece by W.
St. John Harper, of The Gilded Boy, a story
of a Florentine pageant in 1492. We find
that the romance of history forms a promi-
nent feature of this number. In the Historic
Girls series E. S. Brooks tells the story of the
girlhood of Zenobia of Palmyra, as based on
information recently brought to light by
Eastern scholars. A sketch of Bagnoli, forms
the first of a series of brief biographies, by
Agatha Tuli, of the great musicians From
Bach to Wagner. Lieut. Schwatka tells in
Children of the Cold, of some of the popular
games of the Eskimo; while Charles Barnard,
in The Boys' Club, relates some amusing in-
cidents. A Ready for Business paper dis-
cusses the chances for young men in the field
of practical chemistry; and E. P. Roe, in
Driven Back to Eden, contributes some tim-
ely advice to young tillers of the soil. Among
the Law-makers contains an amusing chap-
ter on the pranks of the Senate pages, ap-
propriate to the month ushered in by April
Fool's Day; and J. T. Trowbridge's serial,
His One Fault, adds much interest. Among
other features a few are: Easter Morning;
The Conscientious Cat; poems by Celia Thax-
ter and Margaret Johnson, and another, called,
Who's Afraid in the Dark? with a full-
page picture by R. B. Birch.

THE PHRENOLOGICAL JOURNAL. (Fowler &
Wells Co., New York.) The opening article
will interest most readers as it is upon the
subject of Elizabeth Tudor and Catherine
De Medici; Shaking Hands, a Mountain
Prejudice; El Mahdi; The Christian Religion;
Mark Hopkins; The Currency Question, and the
Education of the Future are good, and with
short articles, poems and notes make up an
interesting number.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or
can be ordered through, the office of the RELIGIO-PHILO-
SOPHICAL JOURNAL.]

IMMORTALITY INHERENT IN NATURE. By
Warren Sumner Barlow, Pp. 40, 12 mo, cloth.
Price, 60 cents, postage free. For sale, wholesale
and retail, by the Religio-Philosophical Journal
office.

This is an exquisitely printed and bound volume
containing a fine steel engraving of the author, and
some of his best work as a poet of the new dispensa-
tion of thought. In the beginning the author says:
"To those who doubt immortality, I
And feed upon the husks of fate;
Who dare not trust their fondest hopes,
These lines in love we dedicate."
The book is divided into five cantos: "God is all in
all," "The Source of Thought," "Effects are
causes," "Perfection in Harmony with Free
Agency," "Design versus Chance," "Hope of the
Soul." From the varied pages we copy a few lines
taken almost at random:
"Design hath bridged from shore to shore
The dark veiled chasm of despair,
On which immortal life hath reared
Her temple so divinely fair."
"As this our sun gave birth to worlds,
From which our system was set free,
All belched from his elements
Eternal in their entity;
So hath the central Source of thought,
From all He attributes divine,
Bequeathed immortal life to man.
To crown with glory all design."
This will give the reader a taste of Mr. Barlow's
poetry and the great popularity of his previous vol-
ume, "The Voice of the Soul," which its rich vein of phi-
losophy is appreciated by the liberal public.

ROMER, King of Norway, and other Dramas. By
Adair Welcker. Sacramento, Cal.: Press of Lewis
& Johnston. Price, \$1.50.
The author says in his Preface: These works are
placed in book form, in order that the people of a
future age may have the opportunity to open their
mouths with wonder, at the utterances of a very
ordinary dead man; and that commentators in that
day may have a method of making a living. The
plays are written for the few in this age who are
too great for prejudice; and for the people of an
age in the future, when the past is not envied.

New Music Received.

MOTHER'S LAST REQUEST. By Maude Beverley.
Price 40 cents.
"STAND BY YOUR MOTHER JACK." By Geo.
Arlington. Price 40 cents.
Boston: Chas. D. Blake & Co.

Mr. D. Edison Smith, Santa Ana, California, has
sent us a pamphlet entitled: "The Santa Ana Valley
of Southern California, its Resources, Climate, Growth
and Future." It is published by the Santa Ana Valley
Immigration Association, and will be found interest-
ing to those who contemplate going West.
We have received from the Century Co., New York,
accompanying the Century for April, a map of the
Soudan, enlarged from the March issue of this popu-
lar and valuable, circulated monthly. It will be of
value to those interested in this far off country and
especially so at this time.

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The warm weather has a debilitating effect,
especially upon those who are within doors
most of the time. The peculiar, yet common,
complaint known as "that tired feeling,"
is the result. This feeling can be entirely
overcome by taking Hood's Sarsaparilla,
which gives new life and strength to all
the functions of the body.

"I could not sleep; had no appetite. I
took Hood's Sarsaparilla and soon began to
sleep soundly; could get up without that
tired and languid feeling; and my appetite
improved." R. A. SANFORD, Kent, Ohio.

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Hood's Sarsaparilla is characterized by
three peculiarities: 1st, the combination of
remedial agents; 2d, the proportion; 3d, the
process of securing the active medicinal
qualities. The result is a medicine of unusual
strength, effecting cures hitherto unknown.
Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system,
purifies my blood, cleanses my complexion, and
makes me look like a new man." J. P. THOMPSON,
Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and
is worth its weight in gold." J. HARRINGTON,
130 Bank Street, New York City.

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Made
only by C. I. HOOD & CO., Lowell, Mass.
100 Doses One Dollar.

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CHILLS AND FEVER CURED
BY THE
Quaker Chili-Cake!

It will quickly and absolutely cure Malaria and
Chills and Fever. It is the most reliable and
safe remedy for Malaria and Chills and Fever.
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THE PILLOW-CURE, OR
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Cure CATARRH, BRON-
CHITIS, ASTHMA, and
Consumption, by apply-
ing Medicated and
Circulating Air to the
Lungs and the
Nose and Throat.
The Pillow-Inhaler is a
simple, reliable, and
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for all the above
affections. It is a
pure, reliable, and
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pure, reliable, and perfectly safe remedy
for all the above
affections. It is a
pure, reliable, and
perfectly safe remedy
for all the above
affections.

TELEGRAPHY.

2,000 YOUNG MEN AND WOMEN have learned
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Janesville, Wis.

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Dr. H. H. KANE, formerly of
the New York
Hospital, has
discovered a
new and
effective
cure for the
opium and
morphine
habit.

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CURED Painfully at home by one who has had
experience in treating and curing this disease. For full
particulars send for THE TEST OF TIME
containing a list of hundreds of who have been perma-
nently cured. Address
Dr. S. B. Collins, La Porte, Ind.

Florida for Health, Pleasure and Profit.

The Florida Improvement and Coloniza-
tion Society invites correspondence from those people
who contemplate making permanent or winter homes there
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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Rebukes and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 11, 1885.

Cremation.

The manner of disposing of the bodies of the departed ones is rightfully engaging much attention at present, and cremationists, lawyers, scientists and clergymen take prominent parts in the debate. The lawyers' chief objection to cremation is, that the grave can be made to give up its dead for chemical analysis, and thereby crime has sometimes been detected which cremation would have hidden. But, if it be proved that earth-burial kills many thousands of people yearly, while it only reveals a crime once in ten years, and saves no one, this objection may be set aside as insufficient. The clergy, as usual denounce cremation with a "thus saith the Lord," although there is no record that burial was ever commanded, only recognized as customary. Some preachers even go so far as to hint that cremation is a wicked attempt to render the resurrection of the body more difficult for God to accomplish. This objection may be dismissed with a smile.

In earlier ages when population was scanty and land plentiful, earth-burial was probably the best way of disposing of the dead. But there never was an ancient nation having cities populated like ours, no such close crowding was ever conceived of. No ancient city ever had so many die in a single day as we have. Besides, no ancient people, except perhaps the Egyptians, but they embalmed thoroughly before burying, ever held the dogma of the resurrection of the body, which naturally leads to grouping of bodies of members of the same family or church together. Church-yards were unknown to them, and the horrors of modern days connected with sepulture, were not conceived of. As a first-fruits belief in the resurrection of the body, the church-yard, "God's acre," as it was called, came into use, and where population was not dense, was free from objection on sanitary grounds, while the tender and mournful associations connected with them made many love the spot where the bodies of their friends were laid. But in the cities, with their crowded life, their numerous dead, the church-yards became centres of infection, evils confessed, but for which there was no remedy. Whitefield erected a church, in the centre of a half-acre of ground, and over 30,000 persons were buried there. A London cemetery, mentioned in the New York World, lately, consisted of seven acres, and the trustees announced that this was enough for 33,500 bodies, and they expected to refill the cemetery at this rate every ten years. Parish church-yards, by the vast addition of animal matter, were raised seventeen feet above their old levels. It was not seventeen feet of earth, but putrid flesh and bones. Fourteen adults or twenty children were permitted to be buried in a single grave. It was given in evidence before a parliamentary commission that the earth of an old grave-yard was not like earth at all, but black and shiny, as if thoroughly saturated with animal matter, and of foul odor.

But worse was to follow. Churches themselves became places of sepulture, and all the horrors of the crowded church yard or cemetery were re-enacted under the church. In New York, a few years ago, there were extensive vaults under two Methodist churches. When a funeral was expected, the vaults must be opened at least six hours before the time set for the funeral, so a part of the deadly gases could be dispersed over the city, for unless this were done, no one could live in the vault long enough to place the coffin, and no light would burn long enough to show the place. In these vaults the coffins were piled one on the other, high as practicable—the whole vault an immense mass of putrefying mortality, where individuality was lost, and all of sentiment and poetic fancy that had belonged to burial in the church yard was

gone—but it was in the church, and there was a vague idea that those buried in holy places would have the best chance in the resurrection of the body. And so the dead killed the living. Copeland tells of a man and wife walking to church, when they perceived the odor of putrefaction from a grating made to ventilate the vaults beneath the church. They entered the church, but the man was soon taken with violent shivering, and was obliged to go home—to die of typhoid fever. His wife died also the following week. A church erected over a vault near London, was infested by small black flies, generated, it was supposed, by the foul matters beneath. The authorities ordered both vault and church to be effectually closed. If they could not hermetically seal the vault, slow poisoning of the neighborhood was not thereby prevented. If they could perfectly seal the vault, so nothing escaped, they only postponed the evil day, for it is on record that a body enclosed in an air-tight casket gave out, on the casket being punctured, gases which killed the rash investigators, and yet the body had been "buried" two hundred years. But breathing death daily is only one mode of infection from the dead. Rain filters through the earth and carries with it into the water-courses decomposed particles. We eat and drink, as well as breathe, putrid mortality.

The evil, or a part of it, has been briefly stated, what is the remedy? Cremation is proposed as one thoroughly effective and its claims in this respect ought to be carefully investigated. Such resurrection of the body as is taking place in our midst ought in some way to be stopped.

A New Demand for Ghosts.

A few years ago a noted millionaire of a Western city, a man known the country over for his tremendous energy, great courage, self-reliance and sound, hard sense, passed suddenly from the field of his vast business operations to spirit-life. Our esteemed friend, G. B. Stebbins, tells an incident of the man full of significance to those who know him. "He once proposed," says Mr. Stebbins, "to rent part of a block of buildings in Detroit, the owner of which—a bigoted sectarian with a holy horror of Spiritualism—expressed to some one a curiosity to know how these rooms could be used. Hearing of this, Mr. — said, with a hearty laugh: 'Tell him I mean to keep the rooms full of ghosts for his special benefit.' The demand for such visitants would be greater, and the fear of them less to day than at that time.

Ghosts are in demand, not alone among Spiritualists—who do not believe in the old miraculous and dreadful ghost—but among all classes, and especially among the educated and thoughtful.

Ghost stories, certified as "well authenticated," fill pages of our best newspapers, and reports of faith cures, clairvoyance and like psychical phenomena come with them, all quite as well read, and with even a more lively and thoughtful interest than most published matter. The publication of these accounts indicates a new demand. The newspaper responds to any change in the mental atmosphere as readily as does the barometer to changes in the air we breathe.

Not alone in this country, but in England, is this noticeable. In continental Europe it is less apparent, because the press is more fettered, but even there it shows itself through the barriers that Church and State interpose.

We find in the London Telegraph, with its 200,000 subscribers, probably the largest circulation in England, "Stories of Haunted Houses in England," part of which are given on another page. One of the editors of the Telegraph, is Edwin Arnold, author of the "Light of Asia," of that golden poem, "Abdullah's Message from Paradise," and of other admirable effusions.

Mr. Arnold is said to be a Spiritualist, and it is interesting to observe that this does not, in London, stand in the way of his holding a leading post in the conduct of a great daily newspaper. A man of standing in that huge city, as well as in the great cities of America, can be a Spiritualist, and yet be of sound mind!

But the Telegraph does not monopolize the ghost stories in that country, for other leading newspapers give their due proportion,—more fact and less ridicule than in the past. So it is in our own country. Not a day passes without some such spectral appearance, or some wonderful fact in this inner realm of life, being duly chronicled and spreading from one newspaper to another. This "is not sectional but national;" it "knows no North, no South, no East, no West," but reaches from the rocky coast of the rude Atlantic to the Mexican Gulf, the Golden Gate of the far Pacific and "to those distant woods where rolls the Oregon." Not only are late experiences given, but the records of centuries are studied and quoted from; our extracts from the Telegraph, for instance, reaching back two hundred years. Where one such incident found place in our newspapers twenty years ago, twenty are welcomed to-day and have twenty-fold the reading they had then.

It is the same with more private personal experiences. We know of an excellent lady who saw her spirit-father in her girlhood, at an hour when she needed help and strength, and in whose inmost heart the memory of that vision, and of his counsel, was sweetness and light all her life; yet she never dared to tell it for long years, until a change came, and she found her best friends, in the Methodist Church, some of them, ready to hear her story and give it cordial heart welcome.

This change is significant and encouraging. It comes as a result of the great spiritual movement and as a rich reward for those

who have done their work faithfully in that movement. Spiritual beings—immortal men and women in the life beyond—have seen that the world was ripe for a new dispensation, and that the hour had come when, as never before, men and women on earth could act with them; and so their and our joint efforts have wrought the beginning of a work of which the greater results are in the future. Ghosts and hobgoblins—awful and supernatural visitants from the dread beyond—are to be no more. The natural coming, in our days of great need, of our welcome friends from the Summer Land will banish the weird superstitions of the old ghost-idea, and give us the beautiful fact of spirit-presence in its place, while the magic incantations of old sorcerers, and the miraculous visions of mysterious old seers will be supplanted by wiser conceptions of man's natural interior faculties and psychological powers, helping us to richer experience and higher spiritual culture.

The Mysterious Human Brain.

Up to the present time physicians and scientists have a very imperfect knowledge of the brain and its functions. Speculations without number are extant with reference to the prominent part it acts in the human system, as the seat of the mind and consciousness, and from which it is supposed the spirit takes cognizance of the external world. Phenologists tell of the different functions of the brain, and ascribe to one portion of it the origin of destructive, cruel habits; other portions are said to give rise to music, memory of events, skill in figures, desire for food, love of approbation, tendency to be combative, admiration of the sublime and beautiful—in fact, the love of every avocation, or the cause of every habit or taste of life, is supposed to have its foundation in certain well-defined localities of the brain; but neither the scientist nor phenologist has ever succeeded in clearly defining exactly where one organ or faculty of the brain commences and where its influence or power terminates.

Bain says: "The most careful and studied observations of physiologists have shown beyond question that the brain as a whole is indispensable to thought, feeling and volition." Dr. Ferrier says: "The brain is the organ of mind, and mental operations are possible only in and through it. This fact is so well established that we may start from it as we should start from any other ultimate fact." Prof. Virchow of Berlin, says: "Every one must admit that without a brain, nay, more, without a good and well-developed brain, the human mind has no existence. Man has a mind and rational will only in as much and in so far as he possesses a brain." Huxley says: "What we call operations of the mind are functions of the brain, and the materials of consciousness are products of cerebral activity." Dr. Maudsley says: "I do not go beyond what the facts warrant when I say that, when a thought occurs in the mind, there necessarily occurs a correlative change in the gray matter of the brain. Without it, the thought could not arise; with it, it cannot fail to arise." "Siddhartha," whose illustrated articles have appeared in the JOURNAL from time to time, and who is a close observer and critical thinker, entertains entirely new ideas with reference to the functions of the brain. Some attach great significance to its white or medullary substance, while others think that without the gray matter it possesses there could be no intelligence. Others, again, regard the convolutions as the dividing line between man and the brute creation, because they become more prominent as man advances in knowledge.

That the brain is an exceedingly curious and complex part of the human system is very evident; that its real nature is very little understood seems also evident, from the multitudinous and conflicting opinions that exist in regard to it. A curious case is related of a Norwegian of this city, which illustrates in a marked degree, the peculiarities or erratic nature of the brain. He was an excellent husband and devoted father. Mild in disposition and gentle in his ways he was highly esteemed by all who knew him. On one occasion while employed at the Stock Yards, a falling stick of timber hit him upon his head, fractured his skull, and a portion of his brain oozing therefrom, it was removed by the surgeon. He soon recovered, to the astonishment of all, his normal strength and intelligence, but in several respects he was a changed man. He was morose and sullen, treated his children brutally, and possessed, seemingly, no tender feelings whatever.

A peculiar case is related by the daily papers of Chicago, as occurring at Hartsville, Ala. The incident relates to T. H. Woodall, who is fifty-five years of age and stands six feet, and who on one occasion while alone in a room, was seized with a fit and fell into the fire, from which he was removed after having been fearfully burned. His head and face were almost consumed, and for days he lingered in torture so terrible that death would have been a relief. His friends had no thought of his recovery, but finally he arose from the bed upon which he had suffered so much. His head was hairless, his eyelashes were gone, and his face was terribly scarred. Some time after getting up, Mr. Woodall's physician discovered that a section of the skull was loose, and was compelled to remove it. Other sections became loose and were removed, too, until the entire top of the skull was taken away. The sections were removed at intervals, and as a piece was taken away the opening was covered so as to protect the brain. Soon after removing the first section it was ascertained that a thin skin was grow-

ing over the skull in such a way as to cover the brain, and as sections were taken away the skin extended. The operation lasted a long time. It was performed with remarkable success, and now Mr. Woodall is walking around without any skull on the top of his head, while he carries the removed skull in a box. The top of his head is covered with cloth, and over this he wears an olecloth cap, which protects his head from his hat. His left eye is sightless, but he sees from his right.

In view of the fact that three bullets have been sent into the brain, causing no impairment of the intellect; that one bullet passed entirely through the brain of a person in Ohio, entering his forehead and stopping as it struck against the back part of the head, resulting not even in the loss of consciousness, but actually causing the intellect to become brighter; that an entire crowbar, three feet seven inches long, one and a half inches in its largest diameter, on the 13th of September, 1848, at Cavendish, Vt., passed through the skull of Mr. Phineas P. Gage, who lived many years afterwards in quite good health, and able to work—in view of all these facts, it is evident the world has still much to learn in regard to the functions of the brain and the seat of the mind.

Alleged Exposure of J. H. Mott.

On the evening of the 25th ult., at Kansas City, Mr. J. B. Lawrence of the Journal of that city, attended one of J. H. Mott's séances for materialization. During the session Mr. L. approached the cabinet, rested his hands on the shelf in front of the aperture through which the forms are seen, and with a small syringe squirted aniline through the opening upon the face of the form which he believes to have been Mott. This act was at once followed by the arrest of Mott for obtaining money under false pretenses and the trial is at this writing still pending.

GENERAL ITEMS.

A New York correspondent writes: "In three places for meetings in this city in commemoration of the 31st, held last Sunday, not less than 3,000 people assembled."

W. S. Pettit of Alliance, O., writes that the society there has been very successful the past winter; that Mr. Kellogg has been speaking very acceptably, but has now left them.

Mrs. S. F. DeWolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, at 3 o'clock P. M., next Sunday.

Dr. Albert Morton of San Francisco, desires the JOURNAL to announce that Mr. George Chalmers is engaged to speak in that city during the temporary absence of Mrs. E. L. Watson.

Mr. F. Marlon Crawford has placed a new novel in the hands of Messrs. Macmillan & Co., for immediate publication. It is entitled "Zoroaster, the Prophet," and the scene is laid in ancient Persia.

Dr. C. R. Sykes, of Chicago, has just returned from a visit to his fruit ranch near Los Angeles, Cal., bringing with him specimens grown on his place, of which he feels justly proud.

Mr. and Mrs. J. J. Owen, of San Jose, Cal., spent several days in Chicago last week, having just come from an extended trip through the South, including of course the New Orleans Exposition. They go from here to New York.

The many friends of Mr. J. G. Jackson will be glad to learn of his steady convalescence. His life-long regular and temperate habits of living have aided him to successfully combat with a very fatal disease to which many younger and apparently stronger men succumb.

Thomas Gales Forster writes as follows from Washington, D. C.: "I am still improving gradually, and hope to be well by summer time. I have been very much prostrated for over twelve months. Long may the JOURNAL exist to enlighten mankind as to our great gospel of facts."

Mr. J. W. Mahoney, lecturer, sailed from Liverpool, England, for this country, April 7th. N. Smith speaks of him as follows, in the Medium and Daybreak: "In the welcoming and honoring Mr. Mahoney, the American Spiritualists will do credit to their world-renowned good sense, and if there exist an opponent of Spiritualism of exceptional power as a debater, our American friends will act wisely in getting a date fixed for an encounter."

A remarkable case of the failure of faith cure has just terminated in Sycamore, Ill., in the death of the wife of A. W. Parry, a Free Methodist minister. The cause of death was puerperal fever. The patient refused medicine and medical aid, and the whole church indulged in a seventy-two-hour service of prayer for her recovery. Her death ended the service.

Mr. W. H. Gilmore passed to spirit-life from his long-time residence at Chicopee, Mass., on the 8th ult. The funeral discourse was given by J. Frank Baxter, assisted by Rev. C. W. Heizer; services being held in the Unitarian Church, under the auspices of the Masons and Odd Fellows. Mr. Gilmore has for years been a member of the Board of Directors of the New England Spiritualist Camp Meeting Association, and his genial face and quiet ways will be remembered by thousands who have visited Lake Pleasant. We knew Bro. Gilmore well and in common with a large circle of acquaintances held him in high esteem.

Dr. Samuel Watson will leave home on the 11th of April, for New Orleans, to attend the convention called by the Lookout Mountain Camp Meeting Association of Spiritualists. He will stop at the Windsor Hotel, where he will be pleased to meet any and all friends.

Dr. J. L. York of California, has been visiting Auckland, New Zealand. He delivered his first lecture there at the Opera House, Jan. 18th, his subject being the "Science of Life." The Evening Star of that city speaks highly of his address. He is probably now in Melbourne, Australia, and will lecture there.

In an article on "Spiritualism and Legerdemain," published in the St. Helena, Cal., Star, John Allyn says: "Were it not for violating confidence, I could tell of an untold industrial enterprise, affecting the welfare of a town much larger than ours, that was carried to a successful conclusion, where the spirit friend of the projector was consulted at every stage of its progress."

Our regular correspondent "Vidette" complains that another Boston contributor used his nom de plume in the JOURNAL of the 28th ult., attaching it to an article headed "An Illustrious Trinity." Our regular Vidette is hereby assured that the writer of the article had no intention of saddling the contribution upon him and would not have used the name had he recollected that another JOURNAL correspondent had appropriated it.

Geo. D. Search writes to us from Newton, Kan., stating that he has just returned from Missouri. He has found a demand for good mediums every where, many seeking the truths of our philosophy. He says: "In this city the most influential citizens are holding séances, trying to develop mediums. There are several mediums here, the most prominent being Mrs. Phillips. She gives wonderful tests. I shall remain here several days, and then think of going north into Nebraska and Minnesota, and I hope to find Spiritualism there in as prosperous a condition as it is here."

There has been considerable excitement at Lincoln, Ill., because the Rev. J. G. White, who was assaulted a short time ago while delivering his lecture against the Catholic Church, persists in delivering his lecture at all hazards wherever he can get an audience. There have been several fights between excited parties who have taken sides pro and con. The coal miners are determined "to make it warm" for Mr. White wherever he tries to lecture. A mass meeting was held in the court house at Lincoln, in the interest of free speech, which should be maintained at all hazards.

Capt. H. H. Brown spoke in Lynn, Mass., March 8th and 15th, in Haverhill, the 22nd and 29th, and in Amherst, N. H., the 25th. He has these appointments for April: Woonsocket, R. I., April 5th; Greenwich, Mass., the 12th; Manchester, N. H., for Pentecost Club, the 16th; Berkeley Hall, Boston, the 19th. He holds a reception at 30 Worcester Square, the 20th, and speaks at Haverhill, Mass., the 26th. He is also to speak at Woonsocket, May 3. He is open for engagements the remaining Sunday of May and June. He would like a western trip from May 5th to the first of August. Address him at Woonsocket, R. I.

At Windsor Castle, near Hamburg, Penn., Caroline Pink, aged 21; John, 16; Louise, 14; Sallie, 11, and Millie 7, have become afflicted with a strange malady, which the people in the neighborhood say is witchcraft. They say strange animals bite them. One of the girls was given a glass of water. After she had drank it she clasped her mouth with one hand and exclaimed, "O, my lip is stung." Then she clasped her stomach and shrieked, "I cannot breathe; she is squeezing my life away!" The other children were soon afflicted. They seem to suffer intense agony. A witch doctor of Reading laid his hands on the children and went through incantations, but they have become worse. The supposed witch in this case is an old woman.

Hugo Freyer of Denver, writes to this office, giving an account of the remarkable manifestations given through his son, twelve years of age. He says: "Last evening my boy took hold with one hand in the center of a cane, and two strong men, Mr. Geo. Rothleder and Mr. Edwards, were both unable to push one end of it to the floor. If he takes hold of a chair, no two men can put it on the floor or move it from him. He is not in a trance, but laughs all the time, and makes no physical exertion whatever. If I blindfold him, he will find at once any article I may hide." One of the Denver papers says: "The mind of the father would avert the lad midway in sitting down, and hold him in the most ridiculous position. Several of Miss Hurst's specialties the boy did quite readily, particularly the 'chair' and the 'billiard cue' tricks."

Prof. Marden of Colorado, speaks of the Mormons as follows: "The Mormons have missions in England, Scotland, Wales, France, Germany, Italy, Denmark, Sweden, Norway, Switzerland, Malta, Gibraltar, Hindoostan, Australia, Siam, Ceylon, China, Chili, Guinea, the West Indies, the Sandwich Islands, New Zealand, Iceland, on the banks of the Nile, and even in the Holy Land. Twenty-seven nationalities were represented in one of their recent public celebrations. The book of Mormon is printed in many tongues, and periodicals are issued in at least eight languages. Shrewdly, systematically, large areas have been secured in the great central plateau of this continent. They are to be colonized for religious and political control. This colonization is now going on. Some of the best portions of Arizona, Wyoming, New Mexico, Idaho and Colorado, are under Mormon domination."

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.
Combat and Conquest.

BY J. E. K.

Loud and high the cry of conflict
Rings and echoes in the air,
Notes of warfare, shouts of triumph,
Groans and death-knells of despair.

Truth and Error are in battle
And they wage a fearful fight;
Battling, one for light and freedom—
Fighting the other for the right.

So the strife has been for ages,
So the combat still goes on,
And we trace o'er history's pages,
Battle's lost and battles won.

Error now is upmost, reigning;
Truth lies vanquished on the field;
Now again her might is waning,
Truth is rampant, she must yield.

Thus the warfare wages ever,
Thus the conquests alternate;
But the one maintains the power,
Then the other rules the State.

Still we come to no decision,
Still we know not where we are;
Right must be beyond our vision,
Justice sure is not war.

Shall the fight be never ended?
Shall the conquest ne'er be gained?
Must the cries be always blended?
Must the conflict be maintained?

May not common sense and justice,
Truth and common welfare win?
May not love, a blessed armistice,
Quell the war, and hush the din?

Let us live in peace and pleasure,
Nobly, purely, while we can,
Light and reason let us treasure,
Loved and loving, man and man.

Justice to Thomas Paine by an Orthodox Minister.

The *Inter-Ocean* lately published an article favoring the erection of a statue of Thomas Paine in Lincoln Park, in this city. Rev. Wayland S. Ball, of the First Congregational Church, MacPherson, Kansas, preached a manly sermon on this subject, aiming to recognize the great merits and services of Paine in the political and patriotic crisis of "the days that tried men's souls" in 1776, while he did not accept his theological views. The preacher said:

"While reading this article in the *Inter-Ocean*, there came over me the conviction, as it had before come while reading the political works of this man in question, that there was a debt of gratitude which we his posterity, owed to his memory and to his deeds, that we have been far too slow in paying; and that perhaps this effort might be one of the initial steps toward discharging an obligation that long since ought to have been discharged toward one who has been so intimately connected with our history and our fate as a political organization.

The good, if any he did, was buried out of sight in our history and our memory, as his bones were buried under the ground. I say so it would seem from the average estimate you hear pronounced upon his life, as you inquire about him from hand to hand. Thomas Paine is a character who the church has certainly seen fit not to canonize among her saints or remember in her prayers; a character whom society is diffident about commending upon or speaking its opinion about; indeed, a character concerning whose characteristics, about whose place in history, the public in general is ignorant. Thomas Paine, a man, of course I know who Thomas Paine was, but I do not know who he was as a man. He was that blasphemous infidel who said and wrote so many things against Christianity. That is the answer you will get from seventy-five per cent. of all Christians. Such an answer as this simply discovers to us our real ignorance of his character and his deeds, and also the great injustice done to his memory and to his accomplishments, when such is the nature of our estimate. We could hardly expect to do justice to the true genius of Shakespeare read the epilogue to his play 'As You Like It,' and then declare we had a full knowledge of the drama itself, as we do in fact arrive at a proper conception of the real value and volume of Thomas Paine's works when we say, I know all about Paine, he's the man who wrote that pamphlet on 'The Age of Reason'; and that is more humiliating still to ourselves and still more unfair to him. Thomas Paine's words are opened but to condemn him, when perhaps not even a word have we ever read that he has written. But let him rest assured, who has read nothing but Paine's 'Age of Reason,' and has left unred his famous pamphlets on 'Common Sense,' 'The Rights of Man,' and his several numbers of 'The Crisis,' that he has lived in nothing but the mouseline of that man's history, and has had not a glimpse of the full clear day that reigned in the soul of Thomas Paine when he produced those immortal papers so pregnant with the spirit that gave birth to our Constitution and to our liberties and to our institutions of government.

How happens it, do we ask, that we know so little of good concerning Thomas Paine, and believe so much concerning him that is evil? How happens it that we have been ever taught to regard him as an arch-enemy of Christianity, and never been instructed to revere him as one of the fathers of our Republic? How happens it that we hear heavy condemnations and labored attacks upon his 'Age of Reason,' and never hear any eulogies pronounced upon his 'Rights of Man,' his pamphlet upon 'Common Sense,' and his papers upon 'The Crisis'?

More than a century of ingratitude indulged toward him remains by us to be apologized for. Tardily may come the rendering, but we as Christians America must and will some day render unto Thomas Paine the honor that his deeds have earned for him.

Our plat, my christian friends, must not make out of us bigots. Our real must not make out of us fanatics. Our faith must not convert us into religious despots. The cosmopolitan justice and liberality of Jesus, when he uttered those memorable words, 'Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's,' must be the cross and the yoke of Christianity before she can, without blunder, claim the fair prophet of Nazareth for her founder.

Several years ago a fund of a thousand dollars and more was obtained from the proceeds of a lecture by Col. Ingersoll, for the purpose of starting a fund to erect a statue of Paine, but from that day to this the scheme has lain dormant and the money is still in the hands of the committee.

Women in Dakota.

Right in conflict with Governor Pierce's version of the value and importance and need of woman's rights in Dakota, comes this testimony from a woman who has large farming interests in a fine agricultural portion of the territory. She employs some twenty-four laborers, each one of whom on a recent occasion, after she had exerted herself to her utmost to secure the establishment of a school for the neighborhood, went and voted the school 'down and out,' while she, a taxpayer, and one of the twenty-five voters paid a pennyworth of taxes. On the women of the country are crying out against 'imported governors' who fly personal political kites. The actual settlers of Dakota are largely women. Men come to speculate, but women come to stay and grow up with the country.—*The Union Signal*.

Mrs. F. A. Ferns writes: I think the *Journal* improves all the time. I am particularly pleased with those articles by G. R. Stebbins. His pictures of the home life of so many good and true men and women are beautiful.

Mr. Howell's Work in Philadelphia.

To the Editor of the Religio-Philosophical Journal:

On Sunday, March 8th, Mr. Walter Howell closed his labors with the New Spiritual Church, a society with which he has been identified for two years. He was present on this occasion, as I have been on former occasions, and listened to his closing discourses. Mr. Howell is a young Englishman, who has always labored under the misfortune of an almost total loss of sight, not being able to read at all. His discourses are purely inspirational, as he makes no previous preparation. His command of language is something wonderful; fitting words fall from his lips like rain from the sky. His voice is sound, full and wonderfully penetrating, and from the time he begins his discourse until the end, there is no halting for words or thoughts. He is a believer in, and a defender of, the higher truths of Spiritualism. Such men as Mr. Howell make Spiritualism worthy to rank with the great religions of the day. Mr. Howell's auditors are always people of intelligence. Thinking men and women are attracted by his discourses while the wonder-mongering element are apt to seek further for bread which Mr. Howell breaks very sparingly. The evening service was largely attended and the speaker took for his subject, 'The Mission of Modern Spiritualism.' It was a masterly unfolding of great principles and truths that underlie the spiritualistic creed, and an earnest plea for cultivation of the best that is in us, whether we be Spiritualists or not.

Mr. Howell will seek for broader fields of labor, and is contemplating a lecture tour in the West. The people who have come to know and admire him here will regret that they can no longer keep him, but their best wishes for his success will go with him. I was present also at a reception given him on the eve of his departure, at the residence of Mrs. Neren. It was attended by the friends of Mr. Howell and included many outside the ranks of Spiritualism. The following resolutions were then read and accepted:

WIKERMAN, Our friend and brother, Walter Howell, who has labored for the past two years among us, has decided that a separation from us will better promote his own interests and those of the cause in general; we, therefore, frame and present these resolutions which shall express our heart-felt regrets in parting from one who has labored so earnestly and faithfully to promote the welfare of the society and the cause which it represents. He has endeared himself to us by his many qualities of head and heart, by his sincerity of purpose and generous scorn of all things that betray the least of wrong. While we lament the circumstances which have rendered his departure necessary, we feel that our hearts will go with him on his way, and God grant that that way may be through green pastures and beside still waters. May his voice, mighty for the right, continue still to eloquently plead among other people for the truths that are part and parcel of his great soul.

Resolved, That we extend to him our sincerest wishes that his efforts and ambitions in the future may meet with the crowning success they so richly merit, and may he not be cast down at the seeming shadows that now hover around him, but go forth to the fields as one sowing, sing songs and be glad as he goes. There are seeds that take root without showing, and bear some fruit whether or not we can see them. These thoughts came by quoting a few lines from the pen of Whitman, which seem to me will rhyme on in my head and heart when my friend and your friend is no longer with us:

"His faith and works, like streams that intermingle
In the same channel run;
The crystal clearness of an eye kept single
Shamed all the frauds of man."

"The very gentleness of all human natures,
He joined to courage strong,
And love outreaching unto all God's creatures
With sturdy hate of wrong."

"Tender as woman, manliness and meekness
In him were so allied,
That they who judged him by his strength or weakness
Saw but a single side."

D. CLINTON GARDNER,
1515 Sanson St., Philadelphia.

A Rather Unique Affair.

A rather unique affair is to open next week in a series of "Conversations," by Mrs. Isabella Beecher Hooker, which are to discuss Spiritualism, mind-reading, and occultism. They are to be held at 8 o'clock on successive Monday evenings, the plan being a short essay from Mrs. Hooker, followed by questions and answers, and concluded by a general discussion from the whole company.

Yesterday the Metaphysical Club met and listened to an essay on the 'Metaphysics of Human Relationships,' from the Rev. Dr. Miner, a Universalist clergyman of this city. His attempt was to trace out the wonderful network of relations, the undercurrents, gravitation, and the action and reaction of human life, but to those who have heard Professor William T. Harris on the same subject, and a kindred one, 'The Readings of the Occult,' the Rev. Dr. Miner was puerile and amateurish. The profound thought and thorough philosophical method of Professor Harris makes it impossible for his special circle of followers to listen with any feeling beyond that of courteous toleration to the untrained thinker. But the discussion that followed was very spirited and strong. It was led by Dr. Dwight, Professor of Theology at Boston University, Judge Chamberlain, the Rev. Dr. Hayward, and other leading men. Professor Brown is, with Professor John Pike,

THE GREAT DARWINIAN EXPONENT HERE.

"We can not run one vertical across the perpendicular of the Almighty," he said yesterday. The force of the Metaphysical Club is an active one for social progress. It is by no means abstract thought, but considers the application of thought to life. Mrs. Anagnone, its President, is, like her father, Dr. Howe (the eminent philanthropist), remarkably sympathetic with humanity, and she is a woman of great force, not merely in a way of sentiment, but of active consideration for their improvement. Thus, yesterday, the metaphysics of human relationships, which the club met to discuss, branched off into practical temperance talk and considerations of other vices and the means of repressing the evil and educating the good.—*Extract from Lillian Whitford's Boston Letter to the Inter-Ocean.*

Visions.

To the Editor of the Religio-Philosophical Journal:

I noticed in a recent *JOURNAL*, a vision of the home of Henry Clay in spirit-life. I have a series of visions, which it was my privilege to witness in 1874 and '75. I visited the home of George Washington and the Congress Hall in those upper realms. I saw the town leading into that magnificent mansion or palace. I saw ill-shaped constructions through which spirits talked to mortals. Washington talked through one in my presence. He explained to me how they, in this manner, worked upon susceptible minds in earth-life, by attaching the wires of this spirit-telegraph to the minds of such mortals as they desired to govern in special matters. This is not control, but is direct mental intercourse, when properly established, on the same principle that we exchange thought by telephone and telegraph on earth. Some people can receive these messages directly, if susceptible enough, while others can be approached only by proxy, as a telegram must be taken by a skilled in telegraphy and given to the one for whom it is intended. When mediums learn this better, and receive these messages, they can be of great satisfaction to those who are in need of them. We are truly making progress in this, and a better time is at hand for all the faithful.

Van Wert, Ohio.

Mrs. A. KLINE.

Mr. L. S. Lowe writes: I like the *JOURNAL* and will take it as long as it interests me more than other spiritual papers. My mother is also the mother of Elizabeth Love Webster. We feel very anxious to keep her until Libbie (as we call her) comes. She is almost entirely paralyzed, though she has the use of her mental faculties to a wonderful degree, considering her condition otherwise. The thought of leaving the old body does not disturb her in the least. She is now in her ninety-sixth year and seems all ready for the change.

Mrs. S. M. Smith of East Portland, Oregon, writes: I am not afraid to be called a Spiritualist and medium. I am about the only one here that has heard the 'crow' in the morning and not denied the Master.

STRANGE PHANTOMS. Spontaneous Presentation of Weir Spectres.

To the Editor of the Religio-Philosophical Journal:

In H. Taine's book, entitled, 'On Intelligence,' in vol. first, page sixty-one, I find in the chapter on 'The Nature and Reduction of Images,' this incident:

"D—, seventy-five years old, of sound mind, came home one day frightened by a thousand phantoms, which were following him wherever he looked. Objects were transformed into spectres, representing sometimes huge spiders, which ran at him to drink his blood; sometimes soldiers with pikes. He was blind in the foot. The vision continued accompanied by obstinate attacks of sleeplessness. A bandage was applied to his eyes. Then he ceased, but returned as soon as the bandage was taken off until the patient kept it on for a night, and part of a day. From that time he only saw phantoms at long intervals, and after some days they disappeared entirely. In a very curious observation made by Dr. Lacombe on himself, we see no less clearly how the exciting sensation alternately present and absent, alternately excites and suppresses the illusion. I was on the Kalitad terrace at Belga on a very clear afternoon, and attempting to make out the waldbruder, a rock which stands out from the midst of the gigantic wall of mountains, looking like a crown the glacier, etc. I was looking alternately with the naked eye and with the eyeglass, but could not distinguish it with the naked eye. For the space of six to ten minutes I gazed steadily upon the mountains whose color varies according to their several altitudes or declivities, between violet brown and dark green, and I had catalogued myself to no purpose when I ceased looking and turned away. I then recollected I saw before me (I cannot recollect whether my eyes were shut or open) the figure of an absent friend, like a corpse. I ought here to mention that I have been, for years, in the habit of nodding down in writing every group of representations which had arisen, whether dreaming or awake, with special force, precision and clearness, and has affected me vividly enough to induce the thought of representation as a presentiment."

"On this occasion I asked myself at once, how I had come to think of my absent friend. In a few seconds I regained the thread of my thoughts, which my looking for the waldbruder had interrupted, and readily found that the idea of my friend had been suggested to me by the most natural of all things. My recollecting him was thus naturally accounted for; but in addition to this, he appeared as a corpse. How was this? At this moment, whether through fatigue or in order to think, I closed my eyes, and found at once the whole field of sight over a considerable extent, covered with the same copper-like hue—a greenish yellow gray. I thought at once that I had here a principle of the colored phantoms, and I tried to recall to memory the forms of other persons, and, in fact, their forms, too, appeared like corpses, standing or sitting, as I wished; all had a corpse-like tint. The persons whom I wished to see did not all appear to me as sensible phantoms, and again when my eyes were open, I did not see the phantoms, or at all events, only saw them faintly, and of no determined color. I then imagined how the phantoms of the colored phantoms were affected by, and colored like, the visual field surrounding them? how their outlines were, and if their faces and clothes were of the same color? But it was too late then, or perhaps the influence of reflection and examination had been too powerful. All grew suddenly pale, and the subjective phenomenon, which might have lasted some minutes longer, had disappeared. I then plain that the subjective phenomenon, arising in accordance with the laws of association, had combined with a consecutive sensation of sight. The excessive excitation of the periphery of the optic nerve, I mean the long continued preceding sensation of my eyes when contemplating the color of the mountains, had indirectly provoked a subjective and durable color, and my reminiscence incorporated itself with the subjective sensation, became the cause of the colored phantoms I have described."

This singular case shows us the abnormal effect of sensation. When it exists it increases the force and clearness of ordinary vague representation, till it turns into a sensible phantom."

This book is quite a remarkable one, and I have made these quotations in order to excite comment, and set out other individual experience. It is a masterpiece of information and attempts at a clearer judgment of causes than is possible with isolated cases.

Detroit, Mich.

For the Religio-Philosophical Journal.
Remarkable Cases of Healing.

A few weeks ago, through Mrs. Bigelow, residing at 3 Hancock street, in this city, there was quite a remarkable case of healing. Miss Mary E. Browne, now residing at No. 23 Middle street, Exeter, N. H., in October last was slightly wounded with a knife while cutting meat for the hens. It was so slight, however, that she did not think anything of it at the time, but a few days later she felt a tingling sensation in and about the joint of the finger where it had been cut, and very soon it began to swell and was very painful. She consulted the family physician, an Allopath, and as good as they will average; he pronounced it a case of blood or meat poisoning, and painted the wound with iodine. Small watery blisters came out directly above the joint, and the swelling continued to increase until she felt as if she would burst. She thought she should be obliged to have the finger amputated. I received notice of this one Thursday morning. In the afternoon I called upon Mrs. Bigelow, not, however, to consult her. I had not been seated with her five minutes, when she began to manipulate the middle finger on her left hand. I asked her, 'What is the matter with your hand?' She said, 'It is a condition of the hand, but I feel the hand feels very bad, and the finger seems to be swollen.' In half an hour she dismissed me, saying: 'You will find Mary's finger better to-morrow.' The next day I went to New Hampshire and was met at the depot by the lady, who was looking smiling and happy. On my expressing surprise at seeing her so well, she explained that the day before, between the joint and four o'clock in the afternoon, she had felt a tingling sensation in the wounded part of the finger, and on examination she found the swelling had subsided and the finger was beginning to assume its natural look and feeling. From that time she had no further trouble with it. I noticed that when I came out of Mrs. Bigelow's, it was just four o'clock, and this corresponded with the time that Mrs. E. was exercised in the wound described. For over twenty years we have known her to be a very remarkable healer, but she has never sought publicity, and even now only consents to this publication for the sake of science.

Another peculiar and very different cure was effected through Mrs. Maud E. Lord. A lady who had suffered with a severe pain in the region of the heart at times, for over a year, was in the country visiting a friend. Mrs. Lord came from Boston, a distance of fifty miles, east down with them to stay, but she was almost insupportable, and after the time had passed, she felt a tingling sensation in the region of the heart, and she felt as if she would burst. She thought she should be obliged to have the finger amputated. I received notice of this one Thursday morning. In the afternoon I called upon Mrs. Bigelow, not, however, to consult her. I had not been seated with her five minutes, when she began to manipulate the middle finger on her left hand. I asked her, 'What is the matter with your hand?' She said, 'It is a condition of the hand, but I feel the hand feels very bad, and the finger seems to be swollen.' In half an hour she dismissed me, saying: 'You will find Mary's finger better to-morrow.' The next day I went to New Hampshire and was met at the depot by the lady, who was looking smiling and happy. On my expressing surprise at seeing her so well, she explained that the day before, between the joint and four o'clock in the afternoon, she had felt a tingling sensation in the wounded part of the finger, and on examination she found the swelling had subsided and the finger was beginning to assume its natural look and feeling. From that time she had no further trouble with it. I noticed that when I came out of Mrs. Bigelow's, it was just four o'clock, and this corresponded with the time that Mrs. E. was exercised in the wound described. For over twenty years we have known her to be a very remarkable healer, but she has never sought publicity, and even now only consents to this publication for the sake of science.

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Tribute to Mrs. Maria M. King.

To the Editor of the Religio-Philosophical Journal:

Your issue of February 21st conveyed the sad intelligence of the translation of a noble woman and earnest worker, Mrs. Maria M. King. It was my good fortune to be personally acquainted with her when she resided in Napa City, in 1863. Her many friends here were very much surprised to hear of her sudden departure from this life. She had a large circle of friends that held her in high esteem, for those qualities which always attract the good, and they valued her for her spiritual gifts and personal worth. No one could listen to the ennobling sentiments that fell from her lips without being lifted up and purified in spirit. Her death will be regarded by Spiritualists as a great loss. I can tender to the sorrowing family my heart-felt sympathy, for only a few months since all that was mortal of Mrs. E. L. Wood, my loving mother, was consigned to the earth's bosom; she was personally acquainted with Mrs. King, and, no doubt, ere this they have clasped hands on the evergreen shore, and our grief can only be mitigated by the belief that they will still work with us and for us, and from the limitless domains of thought they will appropriate and absorbing from and beautiful ideas which in their finite state they could not grasp. I which in their finite state they could not grasp. I have had ample evidence that our friends are not dead, and the memory of their good deeds will never die, but bloom eternally, and strew our pathway with the blessed flowers of remembrance.

St. Helena, Cal. Mrs. D. K. DILL.

Letter from New South Wales.

To the Editor of the Religio-Philosophical Journal:

Intense excitement is manifested in every grade of society in the Colonies at the present moment. The offer of troops for the Sudan having been accepted by England, every man (with the exception of a few who manage to keep calm) is ambitious to be among the chosen few. I very much fear the climate will send some to the Spirit-world, as now will be about the best months. Victoria, I do not seem very wrong that so much time, money and human lives should be spent in such a cause. The time is fast approaching when war and bloodshed will be a thing of the past.

Since my last letter to you, I have had the pleasure of two sittings with Mrs. Cooke, and she is a glorious medium. I shall never forget her grand proofs of immortality and the return of our dear ones from the other side, have made in my life a very bright spot. The tests I received were of such a purely personal character, that they would be as nothing to others; but although a firm Spiritualist before I had the pleasure of meeting Mrs. Cooke, I had never had, nor hoped to have, such glorious tid

From the Invisible.

BY JOHN W. CHADWICK.

Met thought I walked along a pleasant way,
Sunlight and shadow flecking leaf and sod,
And, hand in hand, one beside me trod,
Her fair face adding brightness to the day.

Sudden she came upon a hidden door,
And she that walked beside me passed within,
Nor did return. But where she late had been,
There came a Voice that clamored, "Nevermore!"

That Voice I knew; but straightway, seemingly,
From the shut door a gentle Echo rang,
And "Evermore!" still "Evermore!" it sung,
And ever softer and more dreamingly.

God of the living! from within the door—
No echo—came that blest word, "Evermore!"
—Christian Union.

A STRANGE STORY.

After Ten Years' Search a Wealthy Father Finds His Daughter Through a Dream, Speechless, Dying, in a Garret.

The mystery surrounding the disappearance, ten years ago, of Miss Nellie Savage, daughter of Nelson Savage, a wealthy farmer, near Swanton, Garrett County, Md., has in a measure been cleared up by the discovery of the missing girl in a dying condition and in poverty in a room in the tenement No. 7 North Caroline street, Baltimore.

Ten years ago Belle was her father's favorite daughter, in a happy home, a beautiful girl, with bright prospects and many admirers. She suddenly disappeared. Her parents were nearly distracted. For weeks it was feared she had been drowned or lost in some of the wilds of the mountains. The detectives of Philadelphia, New York and Baltimore were employed in the search, and many thousands of dollars expended in the endeavor to obtain tidings of her. Clues were followed up, but never ended in restoring the daughter. In sadness she was mourned as dead; her aged father never gave up hope of her return.

A few days ago the old gentleman, upon awakening one morning, spoke of a dream he had the night previous, in which he had seen his lost child in a garret of a dwelling in Baltimore. She was in abject poverty and on her death-bed. The dream deeply affected the father, and Friday he came to this city and placed the case in the hands of Marshal Gray of the police force. Detectives were detailed to aid the old gentleman to find his daughter. At last the discovery was made that a pretty young woman without friends was ill in a garret-room at Mrs. Matthews' tenement-house, No. 7 North Caroline street. Together they went to the above house, and there Mr. Savage found his daughter dying of consumption and without a cent to get food or medicine.

The meeting between father and daughter was a sad and tender one. His once sweet and beautiful daughter was now a prey to the ravages of disease, with almost fleshless bones, sunken cheeks, and hollow eyes, too weak to raise her head or speak. She could only by a smile show some sign of recognition as her aged father bent over her bed and wept bitterly at her condition. Mrs. Matthews cried when she saw the daughter restored to her father, and the detective turned his head aside, while his eyes, which had looked on many scenes of misery and horror, filled up, and tears ran down his cheeks.

Mr. Savage made every arrangement for his daughter's comfort, and he says all that money can do will be done to make her a few days on earth as pleasant as possible. As the daughter cannot speak no information concerning her whereabouts for the last ten years can be ascertained. She has only been living with Mrs. Matthews about two weeks. Miss Savage is worth nearly \$100,000 in her own right. All her property has been cared for by her father during her absence. She is about 27 years old. Mr. Savage says but for his dream his daughter would have died and been buried as a pauper.

An Expensive Delay.
Is failing to provide the proper means to expel from the system those disease germs which cause scrofula, indigestion, debility, rheumatism and sick headache. The only reliable means is Dr. Harter's Iron Tonic.

The Cost of Ignorance.
Absence of knowledge of the fact that physical and mental weakness, indigestion, impure blood, and sick headache can be averted by Dr. Harter's Iron Tonic, costs millions of money annually for uncertain and unreliable decoctions.

A Lady's Unfortunate Experience.
Was that of one of our acquaintances who suffered from scrofula, a yellow complexion, and distress of the stomach, for years before using Dr. Harter's Iron Tonic, which finally cured her.

Look out for Your Head.
No matter what parts it may finally affect, Catarrh always starts in the head, and belongs to the head. There is no mystery about the origin of this dreadful disease. It begins in a neglected cold. One of the kind that is "sure to be better in a few days." Thousands of victims know how it is by experience. Ely's Cream Balm cures colds in the head and Catarrh in all its stages. Not a sniff nor a liquid. Applied with the finger to the nostrils.

A Nebraska girl and another from Arizona have made arrangements for competing at throwing the lasso.

Educated and Experienced.
Hood's Sarsaparilla is prepared by G. I. Hood & Co., Apothecaries, Lowell, Mass., who have a thorough knowledge of pharmacy and many years practical experience in the business. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as a thoroughly pure, honest, and reliable medicine.

A linseed oil factory at Amsterdam, N. Y., consumes annually about 1,500,000 bushels of flaxseed.

Thomas Carlyle.
the great Scotch author, suffered all his life with dyspepsia which made his own life miserable and caused his best and truest friends not a little pain, because of his fretfulness. Dyspepsia generally arises from disease of the liver and as Dr. Pierce's "Golden Medical Discovery" cures all diseases of this great gland, it follows that while all cannot be Carlyles, even with dyspepsia, all can free from the malady, while emulating his virtues.

The trade of Calcutta last year amounted to \$29,408,553 rupees, or about \$400,000,000.

American women are said to be the most clever, active, and energetic to be found; and well they need to be, considering the enormous demands made upon them by modern schools, housekeeping and society. Mrs. Lydia E. Pinkham, in preparing her celebrated Vegetable Compound, had in mind all these countless demands on a woman's strength, and her well known remedy proves every day its perfect adaptation to woman's special needs.

Prospects of an inexhaustible supply of natural gas in Dakota are very encouraging.

Hall's Vegetable Stomach Hair Renewer is a certain remedy for removing dandruff, making the scalp white and clean, and restoring gray hair to its youthful color. It imparts a fine glow and freshness to the hair, and is highly recommended by physicians, clergymen and scientists as a preparation accomplishing wonderful results.

During the reign of King James I. not one Englishman in a thousand wore stockings.

Your system is now more susceptible to the benefits of a reliable medicine than at any other season. Take Hood's Sarsaparilla.

A woman evangelist out West is said to kiss every person who professes religion.

Unusually—Dr. Sage's Catarrh Remedy.

The wax plant of Pennsylvania and Carolina is now grown to a large extent in Algeria.

Important Discoveries

facts: That the greatest evils have often had their rise from causes which were deemed, originally, of too little importance to occasion solicitude; and that fatal results proceed from the neglect of trivial ailments. Philip G. Raymond, Duluth, Minn., writes: "Ayer's Sarsaparilla cured me of Kidney Complaint, from which I had suffered for years." The transmission of a message over a

Telegraph

wire is not a more positive proof of the electric current, than are pimples and boils of the contamination of the blood by impure matter. Albert H. Stoddard, 59 Rock st., Lowell, Mass., says: "For years my blood has been in a bad condition. The circulation was so feeble that I suffered greatly from numbness of the feet and legs; I was also afflicted with boils. After taking three bottles of Ayer's Sarsaparilla my blood circulates freely, and I have no boils or eruptions." Like an

Electric

shock, the pains of Rheumatism dart through the body. Rheumatism is a blood disease, and needs an alternative treatment. Charles Foster, 379 Atlantic ave., Boston, Mass., says: "Two years ago I was prostrated by Rheumatism. I tried a variety of remedies, with little benefit, until I began using Ayer's Sarsaparilla. This helped me, and at the end of the fifth bottle, I was entirely cured." Miss A. Atwood, 143 E. St., South Boston, Mass., says: "I have been ill a long time, from poverty of the blood and abscesses.

Ayer's Sarsaparilla.

sarsaparilla has had the effect of toning me up. Under its use I am fast gaining color, appetite, and strength."

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.
Sold by all druggists. Price \$1; six bottles for \$5.

are made by scientists, from time to time, which astonish the world, but there has been no discovery, in science or medicine, more important than that of Ayer's Compound Extract of Sarsaparilla, which has restored health and strength to thousands. Benj. F. Tucker, Pensacola, Fla., writes: "Ayer's Sarsaparilla cured me of Liver and Bilious troubles, when everything else failed." The usefulness of the

Telephone

is enhanced by the fact that it can be used to order Ayer's Sarsaparilla from your druggist. Dr. John Hoffman, Morrisland, N. Y., writes: "In all diseases arising from an impure and vitiated condition of the blood, there is no relief so prompt and sure as that afforded by Ayer's Sarsaparilla." Dr. A. B. Robinson, Chapel Hill, N. C., writes: "I wish to express my appreciation of Ayer's Sarsaparilla. I have used it in my practice, in Scrofulous cases, with excellent results."

Lighting

up the faces, and relieving the sufferings of thousands, Ayer's Sarsaparilla has brought happiness to the homes of rich and poor alike. Mrs. Joseph Perreault, Little Canada, Harris Block, Lowell, Mass., is a widow; the only support of three children. Several months ago she was suffering from general debility, and was compelled to give up work. Medical attendance failed to do any good, but by the use of a bottle of Ayer's Sarsaparilla, she has been enabled to resume her work, and is gaining strength daily. Use Ayer's

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Are unequalled in EXACTING SERVICE.
Used by the Chief Mechanician of the U. S. Coast Survey, by the Admiral commanding in the U. S. Navy, and by the Astronomical and Geographical Engineers and Railroad Engineers. They are recognized as the best for all uses in which close and durable time-keepers are required. Sold in principal cities and towns by the COM. P. A. N. Y. exclusive.

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LYDIA E. PINKHAM'S VEGETABLE COMPOUND

IS A POSITIVE CURE

For all of these Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

It will cure ENTIRELY the worst form of Female Complaints, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENT, AND THE CONSEQUENT PAINFUL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

It will remove and keep TUMORS FROM THE UTERUS IN EARLY STAGES OF DEVELOPMENT. IT PREVENTS CANCEROUS HUMORS FROM BEING CHECKED VERY SPEEDILY BY ITS USE.

It removes PAINFULNESS, PLATYCEMIA, DISTURBS ALL CRAVING FOR STIMULANTS, AND RELIEVES HEADACHE OF THE STOMACH. IT CURES BLOATING, BRUISING, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

It gives a feeling of BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

It will at ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

It is its PURPOSE IS SOLELY FOR THE LENTENING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

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No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. It is the best of all remedies for all the above complaints. Sold by all druggists.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

To one and all—Are you suffering from a Cough, Cold, Asthma, Bronchitis, or any of the various pulmonary troubles that so often lead to Consumption? If so, use Wilbor's Pure Cod Liver Oil and Lime, a safe and sure remedy. This is no quick preparation, but is guaranteed to be the best. The best is the best. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

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Complete outfit for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

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These baths are a great luxury and most potent curative agent. Nearly all forms of Diseases Rapidly Disappear Under their influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

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making fast time and close connections at all junction points

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each way between Chicago and Detroit, Buffalo and Niagara Falls.

THE ATLANTIC EXPRESS makes four hours quicker time than formerly from Chicago to New York and Boston, and the FAST NEW YORK EXPRESS, leaving St. Louis at 7:30 A. M. (except Sunday), Chicago at 4:30 P. M., makes faster time than any other line from St. Louis to New York, and with increased advantages, has grown to be the most popular train out of Chicago for the East. The Express trains are made up of new and elegant DINING, SLEEPING, PARLOR and SLEEPING CARS, in which no possible comfort or convenience is omitted. The superior style in which the EXPRESS CARS are finished and furnished is comparable only by the excellence of the meals furnished.

Right in front of NIAGARA FALLS the MICHIGAN CENTRAL has just built a new steel, double-track bridge, that is a marvelous triumph of engineering science. All MICHIGAN CENTRAL trains will soon run solid over it, stopping long enough to give passengers the best views of the great cataract without additional detention or expense.

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DE. H. B. WOLFE, Chemist, Boston.



DR. PEIRO has devoted 25 years to the special treatment of Catarrh, Throat, Lung Diseases, founder of the Am. Oxygen Co., for the production of that wonderful remedy, used by Inhalation, so widely known as the

OXYGEN TREATMENT

For the relief and cure of Consumption, Bronchitis, Asthma, Hay Fever, Catarrh, Nervous Prostration, etc. Send stamp for the "Manual," an interesting book of 120 pages. Our Colored Plates. Address DR. PEIRO, 85 Madison St., Chicago, Ill.

We refer by permission to a few of our patrons: Hon. Wm. Penn Nixon, Ed. Inter Ocean, Chicago. S. H. Tilden, Esq., Manager N. Y. Tel. Co., Chicago. Gen. C. H. Howard, Mrs. T. B. Carse, Chicago. O. W. Nixon, M. D., Mrs. Nettie G. Root, Chicago. Henry R. Stiles, M. D., New York.

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It is wireless, and positively better than any wire holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all holders, and the bad points of none. It is so simple that it can be put up in 10 minutes. It is so simple that it can be put up in 10 minutes. It is so simple that it can be put up in 10 minutes.

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I am now giving attention to the treatment of chronic diseases aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in Boston, and he can receive a few invalids in his family for medical care. MISS BUCHANAN continues the practice of psychometry—full written opinions three dollars. THYRACUTIC SARCOSIN is now issued. Price \$2.50 by mail postpaid.

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Turkish, Russian, Electric, sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Diseases Rapidly Disappear Under their influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

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BY M. L. SHERMAN and W. F. LYON.

The ideas here embodied were given in a series of lectures through the organism of M. L. Sherman and written in the same manner as the

HOLLOW GLOBE, which has been before the public since that time, and of which this work is a sort of sequel. It is not pretended that this volume will solve the great problem of living conscious existence. It may be properly considered a search after foundations.

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The 37th Anniversary in Brooklyn.

Celebration of the 37th Anniversary of the Advent of Modern Spiritualism by the Church of New Spiritual Dispensation March 31st, 1885.

To the Editor of the Religio-Philosophical Journal:

At the "Little Church" round the corner, our society celebrated this, the greatest of modern events, in an appropriate manner. The Committee of Arrangements, Mrs. S. A. Slocum, Mrs. M. E. Brundage and Mrs. F. A. Davis, with the assistance of Bros. A. G. Kipp and Geo. Wightman, had elaborately decorated the church with flags and bunting. Over the platform was the word, "Welcome," made of evergreens. The desk, stands and platform were covered with flowers. At 3 P. M. the exercises commenced with an invocation by Mrs. J. T. Little, pastor of our church, followed by a beautiful song, by Prof. J. T. and Mrs. Little. The chairman briefly explained the purposes of our anniversary exercises, reading a letter from Judge A. H. and Mrs. Rosa A. Dalley, regretting their enforced absence from our meeting, by an accident on a railway in the far South, where they were traveling, and which prevented their presence with us. Judge Dalley is the President of our society, and by his earnest and unselfish work, he has done much to make Spiritualism a power in Brooklyn. All honor to such men, who dare to follow where the truth may lead.

Walter Howell, of England, who was born blind, was entranced, and for half an hour he captivated the audience with the glowing inspiration that flowed like rhythmic music from his lips. The subject was, "Mediumship, the Open Gate-way." The controlling spirit showed that in all ages mediumship has existed, and that while great good had been accomplished during the 37 years of modern Spiritualism, we had not yet realized hardly an iota of what was to be accomplished in the future.

After a song by Prof. J. T. Little, Mrs. Leah Fox Underhill, oldest of the three Fox girls, who had been on our platform and through whose mediumship the spirits had showered responses to what had been said, by rappings, was requested to speak. Mrs. Underhill said that she was not a public speaker, but would answer any questions, and in response she told, in a graphic and very interesting manner, how the spirits came to their humble home in Hydeville in 1848. On the evening of March 31st the first intelligent communication was received, and the family was annoyed by the notoriety which followed. The younger sisters, Katie and Margaretta, were taken to her home at Rochester, hoping that this great apparent calamity might pass from them. Her father and mother prayed that this cup might be taken away, but the phenomena, on the contrary, became more marked and violent. In the morning they would find four coffins of different sizes drawn with the master hand of an artist on the door of the dining room. They were told that, unless they made this great fact known, they would all speedily die and enter the Spirit-world. Gladly would they all have accepted this penalty for their disobedience in not making this truth known to the world. They were compelled to hire Corinthian Hall, in Rochester, where several public meetings were held, culminating in the selection of a committee of prominent infidels, who, after submitting the Fox children to the most severe tests, they being disrobed in the presence of a committee of ladies. This committee, composed of ladies and gentlemen, reported in their favor.

Mrs. Underhill came from a sick bed, suffering from a severe attack of erysipelas in the lower limbs, which were very painful, but all the time she was on the platform, there were continuous rappings by the spirits in response to singing and what was being said, showing that the invisibles were more numerous than those visible, and the cloud of witnesses were thus in a public way to demonstrate their presence through the medial powers of one of the first instruments called to their work.

Mr. Wm. R. Tice arose in his seat in the audience and gave an account of his visiting Mrs. Underhill over thirty years ago, in New York City. At that first visit he was convinced by unmistakable tests of the presence of his father from the Spirit-world. Mrs. U. expressed her gratification of meeting Mr. T. There were also many others in the audience, who had been converted by her mediumship.

Among our audience were friends from several towns on Long Island, New York, Elizabeth, Newark and other neighboring cities. Mrs. A. C. Henderson of New York City said that she had been called to visit a house very recently in New York City, that was said to be "haunted." She found there a medium, who unconsciously produced the disturbances. Mrs. H. said that she sat for one year, and seven months before she received any evidences through her own mediumship of spirit control. By request she went down among the people and gave many tests and messages.

Walter Howell gave a very interesting account of his being controlled to speak under spiritual influences in England, in Methodist churches, without knowing any thing of Spiritualism and without education, he having been born blind. The church tried him for heresy, and he pleaded to them the baby act. He told them he could not preach, but they welcomed him to their pulpits. After this trial for heresy, he went with a friend to another city in England to a spiritual meeting. When they got there, a lady, the presiding officer of the meeting, said that they had been disappointed in their speaker, but the spirits had told them they would provide a speaker for them—a stranger. The next thing he knew he was on the platform surrounded by the people who were congratulating him on his great powers as a speaker in a lecture of over an hour. He exclaimed, "I am no Spiritualist, and will have nothing to do with Spiritualism." This episode was the beginning of his public work as a teacher of our faith, and as a recognized instrument of the Spirit-world to proclaim its philosophy.

Bro. Howell's narrative was listened to with intense interest. He was frequently interrupted by applause. He leaves for the West, April 2nd. His first engagement is, if I mistake not, at Grand Rapids. He should be kept at work by the friends in Michigan and the West. We can cordially recommend him as a remarkable medium, and his lectures are philosophical and religious.

Mrs. J. T. Little gave the closing address, demonstrating that through all ages, mediumship had been the open gateway between the two worlds. This gospel was a continuation of the Christian dispensation, inaugurated by Jesus on the plains of India. Mrs. Little closed with a lengthy improvised poem, in which were given many loving messages to persons in the audience.

Mrs. Little invited Warren Sumner Barlow, who was present to speak. He was suffering from a severe bronchial trouble, but his short address was full of joy and faith. He congratulated the society on the success of the evening, and spoke of the fine spiritual

influences that permeated the room, and of seemed as if all present felt the baptism it the spirit.

The afternoon services closed with singing the doxology. Mrs. Underhill received quite an ovation after the formal exercises had closed; also Bro. Howell, Mrs. Stryker, Mrs. Little, Mrs. Henderson and Mrs. Gray.

The Ladies' Aid Society furnished a bountiful supper to all who desired, and many embraced the opportunity, and remained. Impromptu circles were held in the parlor by Mrs. Mary Gray, one of our oldest and most reliable mediums. Mrs. T. B. Stryker and Walter Howell filled the parlors of the church until the hour of the evening services.

After singing by Mr. and Mrs. Little, an invocation was given through the mediumship of Bro. Howell, and Bro. Barlow recited an original anniversary poem, when Mrs. T. B. Stryker was controlled and spoke for an hour on "Mediumship," tracing it through various nations and peoples. Mrs. Stryker has many friends in Brooklyn, and she always finds warm sympathy and appreciation.

After singing by the choir, Bro. Walter Howell was entranced and spoke at length on "The Mission of Spiritualism," taking the theories and dogmas of the church and those of the agnostic and scientist also, and demonstrating in a clear, lucid and eloquent manner, that there could be no evolution without, first, involution; no true religion without the acceptance of the fact of the ministry of angels. Through Spiritualism would be evolved a truer chemistry, a truer astronomy, a purer and truer religion. The spirit-predicted more marvelous unfoldments in the next 37 years than had been evolved since intelligent communication had been made through the rappings at Hydeville, March 31st, 1848, and the world must accept the science, philosophy and the religion of Spiritualism.

The chairman of the meeting had received a message from Mrs. Underhill that through physical pain she would not be able to be at our evening meeting. It was a great disappointment to the large audience, many of whom were unable to attend our services in the afternoon.

Mrs. J. T. Little made the closing address, and paid a grateful and glowing tribute to Mrs. Underhill for the great work she had done for this cause, and also for her luck and will in being with us to-day. Mrs. Little also pronounced an eulogy on the work of Prof. Wm. Denton, his scientific researches and his services for the cause of Spiritualism, and urged upon Spiritualists everywhere to take care and sustain his son Shelley, who had taken up the work where his father had left it. In a masterly manner she showed the benefit that modern Spiritualism had been to the world, and urged upon all to strive to know more of the law of mediumship, and to study its philosophy and religion, and aid the spirits in the inauguration of the kingdom of heaven here and now, by right living and right doing.

The choir and congregation united in singing "Old Lang Syne," and Mrs. Little pronounced the benediction, and our formal exercises closed.

The friends lingered in the church a long while for warm personal greetings. Mr. and Mrs. Little added much to the singing by their sweet spiritual songs. They sang "Shadow Land" by special request. Mr. Warren Sumner Barlow seemed to beam over with happiness, and was ubiquitous in trying to make every one as happy as himself. He made new acquaintances and friends. The choir of the church aided us much.

Our audiences were large and appreciative, and we feel that such annual meetings commemorative of the birth of Spiritualism cannot but bind us all closer in the bonds of brotherhood. A large package of Mrs. Underhill's new book, "The Missing Link in Modern Spiritualism," were disposed of, and many more copies could have been sold. The writer can cordially recommend its purchase by every skeptic, Christian believer or Spiritualist in the land. S. B. NICHOLS.

Brooklyn, N. Y.

Anniversary Exercises in Boston.

To the Editor of the Religio-Philosophical Journal:

The various services connected with anniversary week, were opened to-day, Sunday, by the Children's Progressive Lyceum, No. 1, at Paine Hall, in the presence of a large and appreciative audience, completely filling the hall. Excellent music was rendered by the Lyceum instrumental quartette. Miss Amy Peters delivered a finely written address of welcome. An anniversary poem, written by Dr. Dean Clark, was recited by four misses, and recitations and music by the following: Elocutionists and readers: Little Lulu Morse, Flossie Butler, Jennie Harvey, Miss Minnie Nickerson, Mr. Harry Woodbury, of the "Lucifer Comedy Company," Mrs. Bates, "Mr. Fred T. Cooley," Miss Amy Peters, Master Haskell Baxter, Miss Maria Falls, Miss Beulah Lynch. Musical talent: Barrows' Orchestra, five pieces; A. L. Gardner, Cornet Soloist; Lyceum Instrumental Quartette; Little Jennie Harvey (a gifted vocalist only six years old); Miss Nettie Wilson, Soprano Vocalist; Miss Eva Morrison, Miss Hattie Rice, Miss May Waters, Miss Jennie Smith, Mrs. Jaynes; Bertie Blinn, Harmonica Soloist. If your readers could but once listen to the "cute" little misses, Lulu Morse, Flossie Butler and Jennie Harvey, they would not wonder at the ovation they received.

Dr. H. Richardson of Charlestown, the conductor of the first lyceum, gave an interesting resume of lyceum history, commencing with a fine account of the first anniversary fifteen years ago, held in Boston, and mentioning many items of interest connected with the old workers, calling forth applause as their names were mentioned. Among the audience was Mrs. Cushman, who was the first guardian. You will be glad to learn that she is improving health.

Great interest centered in the first public appearance of the young medium, Miss Emma Ireland, twelve years old, through whom spirit Aggie Davis Hull delivered a pleasing address upon the subject, "Our Anniversary," given upon the audience. Certainly a more impressive and beautiful sight was never witnessed in the hall, than this presented. Miss Ireland is a very pretty little modest maiden, and delivered the address in a most pleasing manner. Many in the audience, who knew Aggie D. Hull, while here, readily recognized peculiar phrases and points. Mrs. Maud E. Lord, who was seated near the medium, spoke of several beautiful tests seen by her during Miss Ireland's address, and was herself called upon for remarks, which were given with much pleasure to the audience.

At the close of the entertainment, the children were invited to a fine banquet, and their hearty enjoyment of it was in itself compensation to those who provided it.

The marches and musical exercises of the lyceum were gone through with in an excellent manner. In the midst of Miss Nickerson's address, an alarm of fire was raised. By the self-

poise of the conductor and secretary of the lyceum, and the coolheadedness of Miss N., who remained at her post, a panic which at first seemed inevitable was avoided.

The veteran editor of the Boston Investigator, Mr. Horace Beaver, was present by invitation, and gave one of his inimitable speeches, commending the work before him and expressing the warmest admiration for the liberal course pursued by the Spiritualists in their work, stating that he had ever received from them, though differing in sentiment, the highest respect and cordiality.

The anniversary exercises, despite the inclement snow storm, were the most successful ever held by the lyceum. In fact, the winter's work has been most successful in all respects.

At Parker Memorial Hall on Sunday afternoon, Mrs. Maud E. Lord held a reception in commemoration of the twenty-third anniversary of her work as a medium. It also being her birthday and the anniversary of Spiritualism. All the seats were filled, and many had to stand. W. J. Colville delivered an address. Mrs. Lord also spoke in a feeling manner of her experiences, trials and joys, and was warmly greeted. She gave very many startling and pleasing tests to her audience, many of the recipients of them being skeptics. The whole affair was a fine testimonial to Mrs. Lord's popularity.

The day was a perfect "picnic," to Spiritualists who thronged the city day and evening, and circles were held in various localities, all being well attended.

SEANCE HELD BY ANNA LORD CHAMBERLAIN.

On Sunday evening (March 29) a small circle gathered at Anna Lord Chamberlain's rooms, and were regaled with what was pronounced by all present to be one of the finest and most satisfactory circles they ever attended. The room was darkened, but not to an objectionable degree. Guitars were passed around the room, playing, and were rested on the head and in the arms of individuals, bells rung while passing over, drums beat, and whistles and trumpets blown, at several times all in concert, while her controls made their presence manifest by pleasing displays of their peculiar powers. Notes were written, drums laid upon the table, music boxes wound up and started, while the base drum upon the wall often joined in the concert. The "Storm upon the Ocean" was most effectively rendered.

The room was opened for inspection before the circle, and the medium's hands clasped by the person nearest her. Boston, March 29, 1885. VIDETTE.

Ladies' Aid Anniversary in Boston.

To the Editor of the Religio-Philosophical Journal:

The Ladies' Aid Association held their most successful and interesting annual gathering, it being the 37th anniversary of Spiritualism, at Tremont Temple, on this day, and presented an array of talent that called to that temple during the services of the day, a very large and interested audience. At 10:30 Mr. Eben Cobb, as chairman, called the meeting to order and introduced Mrs. A. A. Woods, the President of the Association, who extended words of welcome, and gave a brief but comprehensive history of the inception and progress of the Association, and the charitable work which had been accomplished, and especially since it was chartered three years ago; following which the Tufts family sang "Beckoning Hand" in a fine manner. Mr. Cobb then with a few encouraging and cheerful words introduced Mrs. Sarah A. Byrnes. Mrs. B. was in one of her most happy moods, and for half an hour held her audience in her hands by her reminiscences of the past, the work of the present, and the cheerful prospects of the future, and counselling renewed and deeper consecration to the cause and the elimination from it of all that would discredit or bring reproach upon it. Mrs. Lucette Webster gave two fine recitations, and Little Jenny Harvey brought down the house with her milkmaid song. She was succeeded by Dr. Dean Clark of California, who gave his greeting in a fine poem written for the occasion. Mrs. Jennie Hagan was then introduced, and after extending the congratulations of the Cleveland, Ohio, societies, with which she had been intrusted, she gave a beautiful improvised poem, on subjects called upon, gave a characteristic speech; Charles Sullivan, one of his fine songs, and Mrs. Maud E. Lord expressed her pleasure at being able to testify to the truth of a principle which had awakened to life all the purple and gold of her nature.

Miss A. M. Beecher in a few short but incisive remarks, while giving adherence to Spiritualism, pleaded for a purer and better work than could be done by exercising gifts just for gain alone, sarcastically touching upon the folly of persons approaching clairvoyants and mediums, human themselves, for selfish aims alone, and expecting to get just what they were hoping for, or blaming the medium or Spiritualism because the promises held out were not fulfilled. She urged all to investigate Spiritualism and exert its gifts only in a manner to elevate mankind and broaden and widen the life of all. The morning services closed with singing of the "Golden Year" by Miss Amanda Bailey.

Dinner was served by the ladies in the lower hall, and though they had made large preparations, they were for over two hours kept busy waiting upon the diners who thronged their tables. The dinner was of the choicest kind and none went away hungry or disappointed.

The afternoon services were very interesting, consisting of music and songs by the Tufts family, Charles Sullivan, Mr. J. Frank Baxter and others; and an anniversary address by Mr. Baxter, who taking as the basis of his remarks, "If Christ be not risen, then is your faith in vain," likened the occasion to the Christian Easter season at hand, elucidating the idea that while the Christian recognition of resurrection is founded on faith alone, the Spiritualist knows of it by the presence of, and communion with, those who had passed over, and returned to comfort their loved ones. Their belief in immortality was no will of the wish, dependent upon the word or tradition of others, but a personal, tangible evidence within their own knowledge and power to examine and test.

Mr. Baxter at the close of his remarks gave some thirty tests which were nearly all recognized. The Salem Quartette gave an excellent exhibition of their musical talent. After supper, which was served by the ladies in the lower hall, and an hour of social intercourse which was improved by hundreds, the audience were called together again at 7:30, and after music by the Tufts family, Mrs. Emma Harding-Britten was introduced and received a hearty greeting. Though in poor health, Mrs. Britten came into the full sympathy of her audience and for nearly an hour held them, as it were, entranced, as she rapidly ran over the spiritualistic field, giving a history of its progress in the last two hundred years in every nation on the globe and especially dwelling upon the phenomena which she herself had wit-

nessed among the so-called heathen nations of the world as well as the civilized. Many, if not most of the experiences narrated, were new to the audience, and the interest was unabated. Mrs. Britten was only willingly released by her audience when it was evident that she was overtaking her strength. Following her, Miss Jennie Hagan gave an interesting and instructive poem from subjects from the audience appropriate to the occasion, and the day closed with remarks by Dr. Richardson, Mrs. Lord and others, Mrs. Lord giving some remarkable tests.

The platform was beautifully decorated with several large vases of plants and flowers contributed freely, and as a surprise to the Ladies' Aid Association by Messrs. M. D. Jones & Co., 76 Washington Street. It was a genuine surprise, indeed, and Jones & Co. were the recipients of the thanks of all. As we left the scene at 10:30 P. M., the ladies were tired out, but very jubilant over the success of their efforts to make this occasion a marked one in the spiritualistic calendar, and resolved to keep on in the good work submitted to their care. VIDETTE.

Boston, Mass.

General News.

Earl Dufferin reports that the ameer has obtained from India, a special subsidy for the maintenance of an Afghan garrison at Herat. An English officer is to superintend the construction of a series of fortresses along the northern frontier. At a farm-house near Mounmouth, Illinois, a man named Edward F. Nash, who had spent a year in the insane asylum, killed his mother and sister, and laid their bodies side by side on the porch. A law firm of New Orleans claims to have found in the Well brothers, of that city, the heirs to the Levy estate, in London, worth \$60,000,000. The civic flag of Dublin has been stolen from the mansion-house. Lord Mayor O'Connor threatens to seize it by force should the loyalists produce it on the occasion of the visit of the prince of Wales. A crude infernal machine was found last week in the new courthouse at Joliet, with the fuse burned to its edge. The contractors for the building are owners of stone quarries, and the inference is drawn that the striking laborers had a hand in the plot. General Sheridan, at a recent dinner party in Washington, expressed his astonishment that General Grant had undertaken to do business in Wall street. He stated that no one ever heard him boast of military talent, but in recent years he grew fairly eloquent when decanting upon his capacity for making a large fortune. Rev. C. W. Turrell, pastor of the Methodist church at Tarpot, Pennsylvania, has been expelled from his pulpit and deposed from the ministry for gross falsehood and licentious conduct. Mrs. Anna M. Meath, a resident of Chicago for the past three years, is one of three heirs to an estate in Ireland valued at \$600,000, left by Laurence W. Sheridan. On a farm near North Platte, Nebraska, last week, Richard Bascombe and wife were murdered and their house was burned to the ground. The body of Mrs. Alice R. Carlton, of Detroit, was cremated last week at Lancaster, Pennsylvania. President Barrios, who recently undertook the task of consolidating the re-

publics of Central America by the sword, is said to have perished on the battle-field of Chalehuapa.

Ex-President Arthur is said to be quite ill with malaria. Prospects for an early opening of navigation on the lakes are discouraging. M. Henri Brisson has consented to attempt the formation of a new French Cabinet. Capt. Evan P. Howell of Georgia has refused to accept the appointment of Consul at Manchester, England. The rumor has been confirmed that China is really anxious to conclude peace with France, and she is even said to be willing to pay a small indemnity. It is announced that President Cleveland will soon turn his attention to the Southern post-offices, and that he will within a few weeks remove most of the Virginia Postmasters, most of whom owe their nominations to Mahone. Edward Nash, the insane youth who killed his mother and sister near Mounmouth, Ill., has been arrested. The maniac fired sixteen bullets from two revolvers into the bodies of the victims. Insanity is hereditary in the family.

After the body of Mrs. Jane Fossett of Portland, Me., had been placed in a coffin—the physician pronouncing her dead—one of the attendants sitting near the body asked, "Where are you now?" At the sound of her voice the apparently dead body moved, turned on its side and at last sat up. The eyes opened, and in a thrilling voice the woman who had been dead, but who lived again, spoke. Mrs. Fossett said she had been in heaven; that she had there enjoyed a happiness that she had never known on earth; that she had met and talked with her mother long dead, and with other friends. For some time Mrs. Fossett talked, giving a full description of her experience in the spirit-land. Gradually her voice grew fainter, and she fell back upon the bed, clad as she was in her grave-clothes. As the last word was spoken the spirit took its final departure.



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VOL. XXXVIII.

CHICAGO, APRIL 18, 1885.

No. 8

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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FIRST PAGE.—Defending Spiritualism.—Mrs. Watson answers Pixley's Attack Upon Her Faith. Signs of Immortality.

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DEFENDING SPIRITUALISM.

Mrs. Watson Answers Pixley's Attack.

She Does not Expect to Convince Him of His Error, and says He Needs to be Born Again.

In the Metropolitan Temple, San Francisco, Cal., March 25th, Mrs. Elizabeth L. Watson, the eloquent lecturer, took the following extract from an article by Frank M. Pixley, published in *The Argonaut*, and then proceeded to answer it:

"All who believe in Spiritualism are fools. All who practice it are knaves. Any man or woman holding sacred, giving exhibitions of materializations, or performing tricks in secret places by use of cabinets, sliding panels, masks, and machinery, are vicious and mercenary rogues, playing upon the susceptibilities of the innocent, the ignorant, the superstitious, the sentimental and the inquisitive. Spiritualism is the last refuge of persons who have cut loose from all religion, and think it necessary to hold on to some last rag of delusion as an apology for believing nothing. I admit that there are some very excellent, amiable, conscientious, good people who do sincerely and honestly believe there is something in Spiritualism. I respect these people—not because they are right, but because they think they are right. We know they are wrong, and that there is nothing, absolutely nothing, in the claim that any intelligent glimpse comes, or has ever come, or ever will come, from beyond the grave. To the living the dead are dead; they never communicate with this world after they have gone beyond it; beyond the tomb we do not speculate; the dark curtain that veils the beyond is never lifted; it has never been lifted; what in this world has never happened, never will happen. I do not attempt to penetrate the future. Not all the intelligence of all the ages has caught a ray of light from the soul set free from the clay; not the enlightenment of an intelligent thought has even been reflected from the human mind freed from its imprisonment in the living body."

MRS. WATSON'S REPLY.

After reading the above, Mrs. Watson said: LADIES AND GENTLEMEN: In attempting to answer Mr. Pixley, we do not expect to convince the gentleman of his error. Any man, who, in the nineteenth century has the hardihood to make a written statement of this character, and to assert that he knows that there is nothing in a doctrine which has taken such hold upon the almost universal heart of humanity, can scarcely be convinced by anything one might say. Any man who will assume to know more about a subject of this character than the combined intelligence of the ages will hardly be brought to see the light in this generation—he will have to be born again. There is a large class of people who take the written expression of one man, who happens to be the editor of a journal, as the opinion of the majority of the respectable people in the community, and it becomes to them almost authority. I have no doubt that hundreds have read the two articles that have appeared in *The Argonaut* and assented to every word, simply because it was in print and endorsed by the editor of an American journal. I have no doubt that very many, like Mr. Pixley, have passed judgment upon Spiritualism, without having examined the first principle contained in the system, or really knowing anything about it. Mr. Pixley has done one of two things in the publication of these articles: He has lent his name to what he knows is a falsehood, or he has expressed an opinion concerning a subject of which he knows nothing. [Applause.] He has either shut his eyes to facts that are everywhere prevalent in the world to-day, or he has attempted, knowingly to mislead the people; for no one who reads and thinks but what knows that the facts are as follows:

tens of thousands of intelligent, as well as conscientious, good people who have accepted the facts of Spiritualism, and who have not broken away from the last form of religion; but who, on the contrary have flung the last rag of superstition to the winds, and no longer believe in the supernatural or the miraculous. So great an authority as Alfred R. Wallace, who shares with Darwin the theory of "Natural Selection," says of Spiritualism: "It affords the only foundation of a true philosophy; it has abolished the term supernatural and miraculous." Mr. Pixley, if he knows anything about the subject of which he has been writing, knows that he has perpetrated a libel on some of the most brilliant names and characters, and most noble men and women that ever lived in any age of the world. [Applause.] When William Ellery Channing said, "You need not doubt that the angel world is near us, and that the departed return to earth and interest themselves in the affairs of men," did he by this assertion place himself in the category of knaves or fools? I would like to ask, when Longfellow declares that the forms of the dear departed came through the open door, if he becomes a fool or a knave? I would like to ask with the names before us that are enrolled high upon the scroll of fame—such as Wallace, Crookes, Zöllner, Hare and many of the doctors of divinity, if such a man as Mr. Pixley can afford to set these men down as either fools or knaves, and expect to be regarded as an honest or intelligent man? [Loud applause.] We fully sympathize with Mr. Pixley's abhorrence of frauds and charlatans. We abhor frauds and charlatans of every description, and do not think that a human soul can be assigned to a lower depth than the one that lends itself to deceiving mourning hearts. Mothers seeking in the spiritual science consolations for the loss of their little ones, to be practiced upon by these men, who are truly called knaves; by these women who are truly of an unclean sisterhood, who ply their infernal business for gain—who can be more abhorrent! We protest against any phase of deception, particularly deception practiced in the sacred name of religion, whether it be Roman Catholic, Protestant, Buddhist or Mohammedan, and there have been all manner of frauds and deceptions practiced in the name of all these religions. But still the foundation principles underlying the spiritual nature of man, and the great system of nature, stand unshaken and secure in the midst of all evil practices.

NATURE GOES CALMLY ON.

Mr. Pixley's abhorrence of the superstition of Spiritualism can no more affect the pure principles of our philosophy than a man howling against the solar system. We may stand here deriding the system of nature, and dispute the great principles and immutable laws by which nature is governed, by which through her vast series of occult processes she evolves form after form of beauty and excellence, but nature will move calmly on; our breath of hate, our protestations against this system, have no effect. Neither can the ignorance of any man, nor his denunciation and attempt to willfully mislead, alter or interfere with the grand principles underlying the system of Spiritualism. We admit that there are men and women practicing under the name of Spiritualism their evil designs against—not merely the credulous, but the heart-hungry, the bereaved and mourning masses who are seeking some little ray of light from the great beyond, which Mr. Pixley declares is veiled forever from our sight. We admit that there are perpetrated under the name of Spiritualism things that shame humanity, and which, to our finite understanding, sink the doors of them almost below the plane of the human; and we grieve over it. But Mr. Pixley ought to know that the majority of us do not endorse these performances in dark rooms, and we have not become Spiritualists from phenomena occurring in cabinets with doubtful doors; that the majority of us have not been converted to this faith by any of these tricks, which he denounces, but, on the contrary, by evidence which will stand the test of broad daylight and the most searching mental scrutiny. Thomas Wentworth Higginson declares: "If the evidences of these phenomena which I have witnessed are not true, then is there no such thing as evidence, and the whole fabric of natural science may be an imposture." It is not by the performances in a darkened room, or phenomena produced in a cabinet, which has so illumined the mind of man, on the subject of immortality, but it has been a combination of phenomena, evidences and tests from time immemorial, increasing, intensifying, up to the present hour. The testimony in reference to these evidences is so voluminous that merely to attempt to call the names of eminent scientific and scholarly minds who have within the last quarter of a century attached themselves to Spiritualism and declared their adherence to its great principles and their acceptance of its facts, would consume the brief hour allotted to us this evening. By simply informing yourselves on the subject, you will discover—as Theodore Parker said—that no system of religion has the same evidence for its wonders as Spiritualism, and that, instead of breaking away from all forms of religion, it is the very essence of all. No religion ever existed in this world, or ever sprang from the heart of man, but had its root in this idea of man's immortality, and its growth and spread among men was the result of corroborative evidence in individual experience. So great an authority as John Stuart Mill declares that the belief in immortality, which is almost co-extensive with

the human race, doubtless has arisen from fancied apparitions of the dead. In other words, that men in every age have fancied they have seen their dead; that their dead appeared to them in attenuated forms of life with their identity preserved. Tracing this idea out, shall we not find that the rise and growth of all religions, that the seed from which sprang forth the theological speculations, and from which men have derived their chief inspiration and encouragement in their contemplation of this great subject of immortality, has been this vision and communion with spiritual intelligences? and that to strip from the human mind to-day this testimony would blot out the last vestige of a reasonable hope in an endless existence hereafter? Mr. Pixley calls the Spiritualists a "curious people." Rather is that man curious and strange, who, in the presence of this vast volume of human testimony can positively declare that he knows that to the living the dead are dead; that no whisper has ever come out of this great unseen; that not a breath of intelligence has ever been known to pass this chasm which lies between the living and the dead; that no scintillation of intelligence has been recognized coming from a quarter independent of the form of clay. The Psychological Organization of London, in their researches have made wonderful experiments, and it has been established beyond a possibility of doubt that one mind may influence another mind in the body by mere will power; that one man by power of will may cause another to act and speak his thought independent of any palpable or apparent physical communication between the mind of the operator and the sensitive. Now this proves a mental law, of which Mr. Pixley and his school must be in total ignorance—namely, that intelligence may project itself as an identity beyond the limitations of the physical senses, which establishes the law of communicating thoughts, independent of organization. Again, the wisest philosophers of all times have perceived a connection existing between the seen and unseen. Mr. Pixley, in declaring that no breath of intelligence has ever kissed the cheek of mortality from the other side of life, makes Socrates and Plato either fools or knaves. Socrates distinctly stated that he was subject to the intelligent control of disembodied spirits. In his recitations of Homer's poems, declares that the secret of his enthusiasm lies in the fact that he is under the influence of Homer himself. When we examine the history of the Christian church, we find it is based upon the one fact of the spiritual apparition of Jesus of Nazareth, after his crucifixion. It was a vision of the dead Jesus that converted the disputatious and persecuting Saul into the loving, inspired and benevolent Apostle Paul. When he was brought before the Roman judges, he spoke with enthusiasm, and said, "I know of what I speak; I have heard and I have seen, and I know that, though a man die, he shall live again." It was the resurrection, or, in other words, the materialized spiritual presence of the Christ that established the fact of immortality. Christ looked forward to it. He told his disciples that though he should depart from them, he would return again. The only hint of his belief in immortality is this promise to his faithful disciples to return to them, and that if he lived they should live also.

THE PAULINE PHILOSOPHY.

This is the heart of the Pauline philosophy, the secret of all the inspiration of the early Christians. To which class named by Mr. Pixley did Jesus of Nazareth belong? Surely, he not only believed in Spiritualism, but he practiced it as well. He was a medium, and he did not practice his mediumship for money, he was well fed by the Marthas, and they made their houses fit places to receive him. Jesus is said to have talked with Moses and Elias on Mount Olivet. Mr. Pixley is not a Christian; evidently he is not even a Jew. [Applause.] He is one of those persons who has not only let go of all forms of religion, but has let go of the last rag of superstition as well—he has not even clung to that. [Applause.] Jesus communed with Moses and Elias, who had long been dead. Does it not fill one with awe and tender interest to reflect upon the nature of that communion? Christ, with his spiritual insight, foresaw that the Jews would not permit him to continue his ministry. He was too radical; he was a regular renegade. To-day he would not be tolerated by Mr. Pixley inside the corporation of San Francisco. He practiced Spiritualism; he healed the sick by the laying on of hands; he opened the eyes of the blind; and so full of virtue was his life that the very hem of his garments ran full of the healing balm. An eminent writer says: "The Spiritualism of Jesus differs not from the Spiritualism of modern times. I see nothing in the character and life of Christ which should set him apart from humanity." As a man he was a splendid example, a noble hero, one whom we are willing to fall down and worship. Although from the standpoint of Mr. Pixley his death was ignominious and his life was a failure, from the standpoint of the nineteenth century in its spiritual illumination, from the standpoint of the loving hearted, he is the very embodiment of God's love, and his apparent failure was the only true success that is worthy our energy and emulation. He lived true to the principles which he taught, and embodied them in a virtuous and tender life. Christ, according to Mr. Pixley, was both a knave and a fool for he not only believed in Spiritualism, but practiced it. Jesus in his practice of spiritual gifts came down to us, and we have

and I see no difference between the healing of the sick in the first and the last century; in either case it is relieving our fellow-beings from suffering. It is a noble and tender act, worthy of a God. There was no word that he uttered, and no act of his life that would render him a stranger in the ranks of true Spiritualism. Should he come again in person to the earth to-day it is with Spiritualists alone he would find sympathy, a hearty welcome and real affinity. Mr. Pixley, after all he has said, admits that it is a beautiful superstition. Spiritualism can no more be called a revival of ancient superstition than your present system of astronomy can be called a revival of astrology. Astronomy is the perfection of a system which embodied many errors and speculations that left us greatly in the dark in regard to the heavenly bodies, but by intellectual development and increase of facilities for observation we have added so much to our astronomical knowledge that we feel certain about a few things; and yet, if we are true scientists, we will say with Arago, "That is a rash man, who, outside of pure mathematics, pronounces the word 'impossible.'" We know that all the sciences are in process of development, or, in other words, cognition on the part of man. This difference between astrology and astronomy holds good between Spiritualism and ancient superstitions. What is religion, but our most elevated thought in relation to God, and our duty to our fellow-men? What is there in Spiritualism that should estrange man's heart from virtuous principles, paralyze his moral nature, and leave him a beggar in this mortal existence? On the contrary, when a man gets a true glimpse of this beyond, or feels the faintest breath from that ethereal realm of spiritual intelligences, his whole nature is thrilled and his eyes are opened to the wonderful possibilities yet before him as a human soul. What is there in the idea that our dead are living, that they see us in all our acts, that our human thresholds may be crossed by their impalpable feet, that our lowly lives may be brooded by their tender wings of love, that for an instant should deter man from the performance of his duty, and fail to inspire him with a desire to live a nobler life? What is there in this doctrine that should leave a smirch upon the garments of the soul, or a paralyzing touch upon the faculties of the mind? I answer that Spiritualism is the blossom of all the sciences; and we find that such is the conclusion of the intellectual giants who have been brave enough, in the face of the jeers of the world, to grapple with and demonstrate the fact that man is immortal. In this lies the secret of all noble action. If, after all this research, it should prove a fallacy and a delusion, then is all other research vain, all other knowledge ignorance, and all hope dead in the human heart. For if love is given only that we shall know its pain; if our hope of heaven shall never flower and bear its golden sheaf of grain, then God, from his impenetrable mystery, mocks his puny creatures here, and life is but a withered leaf drifting in the bitter wind of fate, pierced by the sharp arrows of an evil chance, the end of which is to be devotedly yearned for in the hearts of all. Mr. Pixley, you admit that, when Spiritualism is released from any evil practices connected with it, it is a beautiful superstition, full of tenderness, and touches us only with a heavenly inspiration. You admit too much, if you expect to sustain your position. The only thing desirable in any form of religion is so much of it as is true, beautiful and will live forever. The fine chemistry of Spiritualism in the crucible, and retort of the laboratory of the human mind tests the worthiness of each religious claim, discarding that which is hideous and false, and gathering to itself, by the law of true affinity, all that is beautiful and good.

PHILOSOPHY AND RELIGION COMBINED.

This animal, which Mr. Pixley says is being ridden by so many people, is a system of philosophy and religion combined, based on demonstrable facts—the operation of natural law. Wherever a life has been touched by the magic of the truth of Spiritualism, that life has been ennobled; no one can believe that angel eyes are upon him, and not try to regulate his life by a higher standard. They who know that life is endless, and that love and its ministrations are to be perpetuated forevermore, must feel the impulses of their better nature stirring within them. Mr. Pixley says: "What in this world has never happened, never will happen." Suppose he had lived a hundred years ago and made this outrageous statement; it had never happened, then, that a continent like that of America had been spanned by the nerve wires of the electric telegraph; it had never happened then that the globe had been circled by a tongue of flame, discarding love into the ears of most distant nations. "What in this world has never happened, never will happen." As though the planet was not ripening from day to day; as though with each hour there was not an unfolding of that which hitherto was somewhat of a mystery; as though from moment to moment the heart beats of the infinite did not strike with more certain beat the brain of man. Because millions of years ago man did not walk this earth, our Pixley—had he lived then among the apes and chimpanzees—would have said: "Man never can walk in this world." [Applause.] Nay, Mr. Pixley, we have never realized all the possibilities of any portion of the system of nature. Every day of the week we walk over treasures that would make us more than millionaires if we only had the key to unlock them. Because they have never been unlocked, therefore, we

say they never shall be. But God from the infinite heights of time declares that every day he creates a new heaven and a new earth; that every day some new thought unfolds its wings, breaks from the chrysalis of man's ignorance and flies a winged blossom in the air of spiritual life. Every day some stone is rolled away from the sepulchre; where has been deposited from the morning of creation the blessed truth; and at the head and feet of truth there sits the Angel of Patience, and man's reason thrusting its force against this stone rolls it away, and lo, the truth appears!

O hearts that never cease to yearn,
O brimming tears that never are dried,
The dead, though they depart, return,
As though they had not died.

The living are the only dead.
The dead live never more to die,
And often when we mourn them dead,
They never were so nigh.

Signs of Immortality.

Tree palms waved on either side of the chancel in All Soul's Protestant Episcopal Church yesterday, with lilies, geraniums, chrysanthemums, white daisies, and spiraea grouped at the foot of the palms; an azalea shook out its white blossoms within reach of the Rev. R. Heber Newton's sermon desk, and the stone baptismal font was crowned with great clusters of geraniums. "Life after Death" was the Rev. Mr. Newton's subject. He said:

"Below all the charity of Spiritualism there remains a residuum of phenomena which cannot be pooh-poohed away. Scientific men have investigated these marvels and come to the conclusion that they are the manifestation of powers latent in man which entirely surpass our present conceptions of his nature. They point clearly to the possibility, if not the probability, of such an inner and finer organization as may even now and here under favoring conditions anticipate a spiritual body. There is a force in us which cannot turn into cloud and flower, into worm and bird. Affection and aspiration, thought and conscience and will—these do not transmute into earth and minerals and gases. These high forces pass not from us with the wisp of thin air in which the breath goes forth from our body. Some other and higher form remains for them."

"Not far from us to-day the greatest soldier of our land suffers, while a nation watches by his side in sympathy. We knew him, strong and brave, in the days when he led huge armies to victory. We see him stronger and braver far in these terrible days through which he waits, heroically calm, the coming of the King of Terrors. Should the end come, and the message of sorrow go forth, through the land what could we reasonably say had happened? There would be no need for us to follow the story of the physical changes which death would work. We know that story, alas, too painfully well. But would these changes describe the whole transformation of forces which ensued at the touch of death? Would the masterful powers which made him what he has been have no other part in the economy of nature than the fertilization of the earth for richer wheat or ranker weeds? Would the generous heart, the loyal friendship, the clear judgment, the strong will, the high sense of duty correlate into a little heat and electricity? Should we not be forced to think that the mind which had always maintained such a mystic relation to that body, the mind which never could be identified with that body, the mind to unfold which all the forces of that body had strained, as the plant strains unto its flower, that this mind had passed out from that body, as the seed falls off from the tree, to begin a new cycle of life?"

"What has been meant by the tradition of Christ's resurrection was essentially the belief that he had appeared from the Spirit-world to certain disciples. The stories which have been handed down concerning these manifestations have heretofore simply perplexed good people who have ventured to question upon the matter by the apparent contradiction to all that we had known of the limitations of bodily existence. And now behold these same phenomena reappear before our own eyes as the natural forms of action of rare organizations even in the flesh. Regarding the phenomena of Spiritualism, therefore, simply as strange manifestations of man's nature upon earth, they clear the atmosphere for us to see the possibility of what Paul called a spiritual body. Physical science, therefore, does not even seriously challenge our faith in immortality. It is clearing the ground for a new and natural and rational faith in immortality."—*New York Sun.*

There is said to be more crime in Rome and vicinity than in any other region of the globe having the same population.

Dr. Hyades, who lately returned to France from Terra del Fuego, says the Fuegians are the lowest human beings in the scale of existence. Their language contains no word for any number above three; they are unable to distinguish one color from another; they have no religion and no funeral rites, and they possess neither chiefs nor slaves. Their only weapons are bone-pointed spears, and, as they grow neither fruits nor vegetables and their country is naturally barren, they are obliged to live entirely on animal food. Even these savage powers, however, cause social virtues. They are not cannibals; they do not eat their enemies; nor do they

The Difficulties in the Way of an Investigator.

To the Editor of the Religio-Philosophical Journal:

During the year and a half that I have been a constant reader of your JOURNAL, I have seen no number which seemed to me so filled with strong and brilliant writing as the one dated March 21st, and I would particularly refer to your editorial entitled "The Cabinet Caper" and the discourse on "Responsibility of Mediums," by Mrs. Watson. I only think you are not yet severe enough upon these masqueraders who have stolen the name of "Spiritualism" to cloak their clumsy performances.

Surely we who have been fortunate enough to have received convincing proof of the truth of Spiritualism, can have no object in decrying any phase of true mediumship; but the "materialization," as practiced in most of the séances given in this city and Brooklyn to-day, furnishes the skeptics and enemies of the cause their best ground for ridicule and contempt. I have talked with many persons of far more than ordinary intelligence in all other matters, whose sole idea of Spiritualism was (to use their own words), "Geo. Washington or Shakespeare in the cabinet to bless the circle," and many who would be intelligent investigators and powerful advocates of the cause, if once convinced, are discouraged and disgusted by "the cabinet caper."

My own experience with Carrie Sawyer, of whom you speak, and with a Mrs. Cadwell in Brooklyn, has been such as to render it difficult to allude to either without waxing violent. The fear that they might have imagined that I was for a moment deluded by their palpable and really vulgar fraud, has always rankled in my mind. Still, perhaps, the explanations given by the *Banner of Light* whenever a fraud is exposed, and the excuses offered me by Spiritualists when I spoke of what I had seen at materializing séances, are more disheartening and incomprehensible than the performances themselves. I am told that when I saw and unmistakably recognized the cabinet man in a white dress coming from the cabinet with a mask on his face, and calling himself "Adelaide Neilson," that it was not fraud, but "personation," that when a spirit is held by one person, while another turns up the light and discovers the spirit to be the medium partially disrobed, that it is truly the work of the spirits, who can and do accomplish all that without the medium's knowledge. I ask, has that assertion ever been tested or proved? I maintain that at one of the "séances" I have mentioned, I was called to the "cabinet" by a "spirit," who raised her arms over my head in order to materialize under, and thus exposed large black patches under the arms on the white satin dress (evidently made by the black Jersey worn over it by the medium before the séance commenced); that I saw and felt white kid gloves on the hand and arm of "Lucille Western," that every figure which emerged from the cabinet was in every way like the medium; that every spirit had on the same open-work stockings I had noticed on the medium before the séance began; and that every one had a malformation of the right foot, vulgarly known as a bunion. I am told that "the conditions were not good."

To Mrs. Sawyer's, I unfortunately persuaded my husband to accompany me, hoping from the reports of her séances in your Eastern contemporary, that something would impress a total unbeliever, would be prevented. It will not be necessary to give any details of the uninteresting affair, but suffice it to say that we sat patiently, passively and respectfully through the performance, and the only remark vented by the hoped-for convert was: "If I have to wade through such mire as that to reach Spiritualism, I shall never get there."

My only object in writing this letter is to try and illustrate what a stumbling block this very prevalent fraud is to the growth and advancement of the true natural Spiritualism. Materialization may be a fact, and may be in the future proved and established as such—then shall I rise up and shout huzza and thankfuller, and then shall I rejoice that I have done my little share in the herculean task of exposing and ending the demoralizing "shows" given under that name, demoralizing because they work upon that superstitious latent in all human nature and so pervert the mind of those who are "Believers," that they call truth a lie and falsehood truth. H. M.

New York City, March 26, 1885.

A Carpenter to a Clergyman.

To the Editor of the Religio-Philosophical Journal:

DEAR SIR:—The following letter was written to a Baptist clergyman after reading a work entitled "The Problem of Human Life Here and Hereafter," by Willford Hall of Philadelphia, which was sent me by the clergyman, and is ostensibly an attack on evolution, and, as I claim, a most unjust attempt to plagiarize the teachings and doctrines of Spiritualists have taught for many years, at the same time claiming them to be original:

DEAR FRIEND:—In conformity to my promise I now write you, after reading the first chapter of the book. I shall not attempt to review it all, but only to give a few of my impressions. The theories of the theologian and the metaphysician have done more to mystify than to unveil the truth. To me it appears that evolution, in its proper sense, does not militate against a future life, but, on the contrary is one of the best arguments yet discovered towards establishing its truth, allowing that the great law of progress is working out its beneficent ends. I don't understand that evolution either proposes or undertakes the overthrow of religion, and I have not the least doubt that its advocates are as honest as the religionist. I do not accept the prevailing idea that no class of our people are looking for truth, except those who belong to some church and subscribe to some creed. Evolution does make some of the creeds appear extremely ridiculous, but there is not the least occasion for any alarm on that account.

I am surprised that a man of such extensive knowledge and research as Mr. Hall should intimate that he has given us any new arguments in support of a future life. His arguments are good, but to us they are not new. They have all been given to the world by the Spiritualists more than twenty years ago, and have been sustained by most positive evidences of spirit presence. The book I regard as very able and one that will do good, but it will be of more use to the materialist and religionist than to others, because it furnishes them a scientific basis for a future life, and that is what all the combined religions of the world could never do. Unless immortality can be proven by some more reasonable evidence than old theology can furnish, it will, as Mr. Hall says, only be a "provisional hypothesis," but when you show me that I am to have a future existence by law of God, if you please, which is as stable and natural as the law of gravitation, then reason and common sense can grasp and comprehend

something of the problem. I apprehend that one of the greatest reasons for the prevailing skepticism is because our religious teachers have given the masses disquisitions on faith, instead of law and light regarding the spiritual body. Now faith is well enough, but faith without knowledge or works is dead. In other words a faith that is not supported by the well established laws of God has never been of any utility or assistance to mankind. The investigating spirit so manifest among all classes at this day cannot be satisfied with anything short of proofs that are as demonstrable and irrefragable as the law of mathematics. The theology of the present day, as given us by its orthodox teachers, has no necessary connection whatever with natural law or religion. Were Jesus on earth he would repudiate the whole thing.

Evolution, in the sense that all things are progressing and constantly perfecting themselves is about the truth, but an evolution theory that holds to the transmutation of species must, to say the least, be received with grave doubt. Evolution, religion or science that does not take into account the dual structure of mankind and all animate nature will undoubtedly have to give way to better forms of thought; to some system that will come nearer the analogies nature so abundantly affords. Spirit is most probably matter in a higher or more attenuated form, the one positive, the other negative; this is what spirits have long been laboring to teach the world, and Mr. Hall only repeats the same views and calls them "substantialism." Outward, or objective existence, is only one side of life, while the real life is internal and cannot be seen objectively. Matter and spirit are essentially one; their differences are more in degree, matter being the objective and visible vehicle in which the spirit moves and manifests itself to our physical senses. In looking out upon nature, it appears that everything is subject to and undergoing this law of change. To assume that this change is not evolutionary, does not comport with reason or the well-established laws of science, as the law of progress will scarcely be disputed by any one at the present time, and progress is only a more simple name for evolution. It appears then that you have, in part at least, reconstructed your theology. This is well, as a mind that never changes, makes no growth, and the pursuit and discovery and application of truth, brings its own great reward. Standing as does every human soul facing the great mystery of life and death, we too have the right to make our guess. It matters little if our ideals of deity do not exactly agree if the great principles of love and justice are enthroned in the human heart. Slowly but surely the truth is coming to possess the minds of all those who desire to honestly discover it. J. B. STOCKHAM.

Jackson, Mich., March 22nd, 1885.

For the Religio-Philosophical Journal.

The Progress of Liberal Thought in New Haven, Ct.

BY GEO. F. A. ILLIDGE.

I like a church, I like a cow,
I love a prophet of the soul,
And on my heart monastic ailes
Fall like sweet strains or pensive smiles.
Yet not for all his faith can see
Would I that cowed churchman be.

—Emerson.

"How deep does your consecrated ground go?" asked the dying Mollere of the monk. "Oh, eight feet," replied the shaven-pated soul-saver. "Dig my grave ten feet deep and so overcome the difficulty," said the witty comedian and author.

Times have greatly changed since the death of Mollere; liberal thought and its legitimate outcome have done much for the emancipation of the human race. In his day the laws which governed rogues and vagabonds and condemned idle loafers to the stocks and whipping post, were supposed to be especially adapted to the mimic heroes of the stage; the actor was looked upon as a "ne'er do well" in life, and when death rang down the curtain his poor body was refused Christian burial. Now, however, the sphere of the actor has so enlarged that he is considered a legitimate part of the machinery of education and refinement, and his profession to-day is as respectable and as honorable as the lawyer's or the divine's. Just so with the progress of liberal thought in the New England States. Time was when in this conservative city of New Haven it was a misdemeanor, punishable by fine or imprisonment, for an affectionate husband to kiss a loving wife on the "Lord's day." In fact the old "blue" law still exists and may be enforced at any time, and doubtless would be were it not for the slow but sure growth of liberalism. The church to-day cannot be as aggressive as in the past for it lacks the prestige. The inroad of Spiritualism and other forms of free thought has greatly diminished its influence, and though from more than one pulpit in this city, the seat of Yale, one of the largest and oldest universities in the United States, the tortures of a hell are still preached, and the sermons so well primed with sulphur and brimstone that one almost imagines he smells their fumes, still the people are not in dread, and take matters as composedly after as before a sermon—a sure sign that the people of to-day who attend New Haven churches are not as susceptible to "old theology" as their forefathers, and furthermore that "old theology" is dying, a hard death 'tis true, but nevertheless dying.

It cannot be denied that the growth and expression of free thought has not been as rapid here as in many other New England cities and towns. This is owing to what I may term the ultra-conservative element of the place, superinduced, no doubt, by the fact of its being a university city. There is, however, a larger number of liberally disposed individuals resident here; than is generally supposed, but a fear of social or clerical ostracism keeps them from being outspoken and consequently from banding together and having meetings of their own. Those who do not stay at home patronize the church, not from any love of its tenets, but because it is fashionable to do so; or from force of habit, business policy or other motives, thus sacrificing principle on the altar of fashion, and I may add cowardice.

A few years ago a large and flourishing society existed here known as the "Free Lecture Association," composed of Spiritualists and other Free Thinkers. But the experiment of co-operation, so often made, between Spiritualists and materialists failed, and after three or four years of good work its doors were closed owing to internal dissensions. Spiritualists have yet to efficiently learn that the philosophy of Spiritualism and the teachings of materialism cannot be successfully promulgated from the same platform. There may be a uniformity of sentiment and action in one direction—that of liberty of thought and speech; but the better foundation of each greatly diverge and diametrically oppose one another. There at present exists no

regularly organized association. A small debating society meets every Sunday in a hall hired for the purpose and discusses Spiritualism and correlative subjects, but, for reasons unnecessary to mention, has not received the support necessary for its formation into a lecture association. There is, however, a movement under way which, if successful, will be far more beneficial to the cause of Spiritualism and liberty of thought in New Haven than any previous one. It is that of establishing an independent society to be presided over by Rev. M. H. Houghton, D. D., late pastor of the Church of the Messiah of this city.

Dr. Houghton is an orator of no mean pretensions. For years he has openly avowed his belief in spirit communion and has from time to time delivered able discourses on the subject from his pulpit. His church, although Unitarian, is and has been to some extent patronized by Spiritualists and Liberalists. The conservative or Unitarian element did not approve of his outspoken sentiments and as a consequence the customary church wrangling ensued. To settle the matter, Dr. H. tendered his resignation and has since been preaching to full houses in the Union Army. He is now more outspoken than ever and makes many home thrusts at stale theology, the garden of Eden and similar old women's tales recorded in the Bible. It is to be hoped that he will be liberally supported and money will at once be forthcoming to aid him in sustaining a cause, the object of which is the liberation of humanity from the fetters of superstition and the false teachings of a false theology.

As a whole the outlook in the city of Elms is auspicious. Spiritualism is gradually permeating the churches and making its presence felt. Many of the Yale professors, I am informed, are secretly interested in its phenomena, but dare not openly avow their belief in its existence. Many prominent business men are also either Spiritualists or lean in that direction, awaiting only the right moment for jumping the fence, on the top of which they now stand. Col. Ingersoll generally draws large audiences and Anthony Higgins, who has now dropped out of sight, used to be a special favorite, as he is unquestionably a brilliant orator. There is plenty of material here for forming not only an independent liberal church, but a well-equipped Spiritualist Association. The great failing of New Haven Spiritualists and Liberalists, however, as with those of many other places, is segregation instead of aggregation, and in order to successfully bring them together, in the concrete as it were, a great deal of energy will have to be diffused among them and much hard work accomplished.

New Haven, Ct.

Two to One.

Dr. Kayner's Reply to Judge Holbrook and E. W. King.

To the Editor of the Religio-Philosophical Journal:

It does seem that I am doomed to be misunderstood by others, or else I must misunderstand myself. First our good friend and brother, Judge Holbrook, thinks the Board of Health nearly all right. Now I will not join issue nor object to a Board of Health so organized that it does not oppress the people, who have rights as well as doctors of medicine; but I do object to all class legislation and to the law which is so unconstitutional as to create that Board of Health with extra-judicial powers and not hold it amenable to any judicial tribunal for overt acts. All such acts of legislative bodies are subversive of the principles of a republican form of government; or a government of the people by the people. And while I would like to have all our Mediums, Clairvoyants and Healers educated, yet I have often seen cures, yes, real genuine cures, effected by unlettered mediums, when controlled by a physician in spirit life, when the science of the educated physician still in the form had entirely failed. Should human law be permitted to forbid the exercise of the Divine Law? The Board of Health assumes to have the right to exercise the power to do so, and to this assumption of power I object.

With reference to my article in the JOURNAL of March 28th, I do not believe the Judge has closely scanned the proposed law. It is drawn with great care to cover the feline claws with the velvet, till it gets the opportunity to act, and it is this covert feature which makes it the more dangerous. It first provides for the commitment of the person complained of as insane by the two physicians, who are to be appointed in each county, but admits an appeal to be taken for trial by jury as at present; if the friends request it: "This is the claw in the velvet." Who are to be the chief witnesses? Notably, the two physicians appointed as experts by the governor. In other words, judges who have already tried the criminal and condemned him. Surely the Hon. Judge will not tell us there is any analogy in law for this—that the judges of the circuit court can prosecute an appeal from them before the Appellate judges? But suppose it is a case trumped up by "the friends" (?) of the accused to dispose of him, or to get control of his property, who will take out an appeal? And suppose, still again the person accused is not able to fee a lawyer and get an appeal, what does that provision amount to? and further, the jury would be taught to look upon the expert testimony as final.

Again, it will create some 200 more places to be filled by political favorites of the governor's party, to fasten hundreds of thousands of dollars more burdens yearly upon the already overburdened tax payers, and will open up channels for bribery and corruption to oppress those whom interested parties would imprison and rob. If to petition against the erection of such a monster of injustice in our state is "offenseless," then, "most noble judge," I do overflow with remonstrance.

Second, in the "Earnest Plea" of Bro. King "in behalf of the Regulars" he also seems to misunderstand me, or I failed to make clear the idea that it is the assumption of all knowledge—the claim to the possession of an infallible science—the inconsistent bigotry which opposes all progress, and the frequent terrible results of keeping in that rut, which I condemn in clear-out phrase of unmistakable language. Our friend calls it "virulent," but can he show a single statement there made which is not true? It is true I append "an M. D. behind my name," but I have as honestly earned the right to wear it as any "Regular" in the land, and, therefore, I do not get excited at all by the "red bandanna." It is in the interest of a general humanity I write, and not for any favored class.

And now let us hope that our good brother King has not been so often tread by those wild cattle of which he writes, that he named the plains in the early days of California, that he now looks for danger, and trembles with fear at everything that moves in the passing breeze, for opinions will often differ, as the following, from Bronson Murray of New York, which came to hand the same day

as the paper did containing Mr. King's article, will show:

"Please accept my thanks for the disinterested as well as vigorous manner in which you contend against the aggressions of the medical societies in Illinois."

Let me here assure our brother that honorable physicians, prominent lecturers in "Regular" medical colleges and some of the ablest writers of medical treatises, have questioned whether physicians, in the use of drugs, have not killed more than they have cured.

The control of a large share of the practice of medicine by the "Regulars" has not been obtained so much through the curative action of the drugs employed by them, as through the palliative influence of narcotics administered to stupefy the faculties of the brain and numb the sense of suffering, and through other means. Their real or supposed skill in surgery has tended largely to give them influence. Long series of years of organized effort, keeping a compact organization, has had much to do with it, and their influence in securing special legislation in their favor has tended to crush out all opposition. In conclusion, my brother, looking down the vista of coming ages, I perceive that the day is fast approaching when death-dealing drugs shall give place to the intelligent application of Psychic Force, and Allopathy will become a thing of the past, and then there will be nothing of it left for one to oppose and another defend; for mind is destined to control matter when light from the realms of spirit shall fully illuminate the Soul of Reason.

96 W. Madison St., Chicago, Ill.

Senator Stanford.

Sensational Stories Corrected—A Great Grief and a Great Intention.

Senator Leland Stanford, of California, has by his presence here and attention to the public duties in the senate quietly put down certain rumors which had been circulated through the press by ill-wishers, that the loss of his son had in a measure unsettled his mind. "No one who sees him, or speaks with him or with Mrs. Stanford, will have a doubt that both bear a very grievous blow with fortitude and self-possession, and that neither of them is so engrossed by a great grief as to justify the ill-natured and injurious reports which have been circulated about them."

Speaking of some of these reports, Senator Stanford said to your correspondent:

"The appearance of such reports does, I confess, annoy me. It is not true that we have obtruded our grief, great as it is, upon any one. The body of our poor dead boy was never exposed to any gaze whatever. The coffin was not opened, not once, from the time it was first closed after his death. It had necessarily to remain in Paris for several days, and was then, by the kindness of the clergymen of the American Church, allowed to rest in the mortuary-room of the church with several others. When we arrived in New York, again, by the kind offices of Bishop Potter, it was allowed to rest, in an unoccupied room in Grace Church. From there we went not to San Francisco, but, avoiding that city, direct to my own farm in the San Jose valley. There the men employed on the farm, all of whom had known our boy and I believe, loved him, for he was a kindly and social youth, met us at the station; they bore the coffin to the very simple vault which I had caused to be erected for its reception—a plain brick structure which cost, I think, less than \$1,200, and which is without ornament or attempt at decoration. Neither there nor elsewhere was the casket ever opened."

"A good deal has been said of Dr. Newman's connection with all this. We made the acquaintance of Dr. Newman in New York, through mutual friends. He had the good taste, when he visited us, not to allude to our grief and loss, but to talk to Mrs. Stanford of other matters—foreign places which we all had seen and the general experiences of travel. This kindly and tactful course did win my heart to him, and we saw much of him in New York at our own desire. He did not go to California with us, and was in the northwest filling a series of lecture engagements when we left New York. I had advised him to try to get engagements also to lecture in California, because I believed that climate would be beneficial to his health. I was pleased when he succeeded in this, and pleased when I met him in San Francisco. We were grateful to him for his offer to preach a funeral discourse upon our poor, dead boy, nor did Bishop Kipp see any impropriety in opening the Episcopal Church to him for that purpose. But it is false that I ever paid Dr. Newman \$10,000 or any sum for that. He has never received any money from me, and I remain his grateful debtor to-day for many kindly services and for true and tactful sympathy."

"One thing more I will say to you. Mrs. Stanford and I have determined to devote a large part of our estate to public and, I hope, beneficent purposes. We want to do this while we are alive—to administer upon our own estate. I do not care to talk to you of the details of our design. They are getting worked out slowly and are not ready to be spoken of. But I wish to say this: I have seen a number of large estates intended for public and beneficent use wasted by litigation and, in effect, divided among contending lawyers. When I see these false reports industriously circulated about our 'monomania,' our devotion to 'Spiritualism,' etc., I seem to see the train-laying and way preparing for unscrupulous men to dispute, after my death, my competency to do that for the people of California and for the youth of that state which I want to do. I see the possibility of another great estate going, not where its owners wish it to go—to public and good uses—but to some lawyers. I am made uneasy lest a purpose which lies near my heart and my wife's may be defeated by greedy and unscrupulous men. You can see that this is not pleasant to either of us. That is the chief reason why I now speak to you in contradiction of false reports."

The plain truth about Mr. and Mrs. Stanford is that they bear what would be to any father and mother a crushing grief with remarkable fortitude and self-possession. Senator Stanford attends to his duties in the senate and to his private affairs like any clear-headed and experienced business man. Mrs. Stanford, who is a kind-hearted woman, listens somewhat more freely to the appeals of beggars of various sorts and conditions than she ought to, for her own peace of mind; but that has long been her habit, and she has not changed it. Both are cheerful, self-reliant in their grief, and they find comfort and employment of mind in the working out of that purpose in which they are united, to give a large part of their great fortune during their lives to the best uses of the people of their own state—California. No one who sees them and talks with them will for a moment credit the mean gossip which has been circulated about them or believe that they are giv-

ing themselves over to undue grief or to self-absorption in their loss. They are both in excellent health, and will live, it is to be hoped, long enough to see their beneficent plans carried into full effect.—Washington Cor. New York Herald.

What the Community Gains by the Liquor Business.

Let us pursue this further by means of a couple of supposed instances, such as occur every day. John Smith has been, during the week, a capable and industrious workman, earning full wages every day. Saturday night he gets his pay and goes to the stores, where he falls in with boon companions and spends his week's wages at the grog-shop, standing treat and drinking himself until his money is gone. Late at night he is put into the street drunk, the liquor-seller having got his money and being ready to close the shop. Result the first: The liquor-seller has received, say, twelve dollars, of which at least three quarters, or nine dollars, is profit. Result the second: Smith is arrested and put into the lock-up for the remainder of the night; in the morning he is brought before a magistrate and fined one dollar and costs amounting to at least five dollars, and usually more, for want of which he goes to jail for ten days. Result the third: Smith's family applies to the overseers of the poor for assistance, and they, being unable to refuse, are likely to expend five or six dollars. Total results, leaving out the moral deterioration of Smith and his family, nine dollars profit to the liquor-seller, costs of prosecution paid by the county, Smith and his family supported at the expense of the town and county for ten days, and Smith's productive labor for ten days lost to the community.

At the least calculation, in order that the liquor-seller may make his profit, the community has lost much more than an equal amount. In this instance I have supposed the liquor-buyer to spend a full week's wages, but the contrast is still greater if we suppose, as is more frequently the case, that the buyer has only money sufficient to buy liquor enough to cause his intoxication; that he is arrested and committed to jail for non-payment of fine and costs. The county then pays the costs to pay, and the liquor-seller's profit is only a very small percentage of the expense he has caused the community. Let us attack his profit, wherever his trade is injurious to the public, and we shall be in a fair way to drive him out of the business altogether, or to oblige him to exercise such care in his management as to deprive it of its harm.—From "Liquor Legislation," by GURHAM D. WILLIAMS, in Popular Science Monthly for April.

An Apparition.

[The Weatherford (Tex.) Times.]

During the night of March 6th, Sheriff Baylor, and Deputy Dennis W. Peal, went to the upper portion of the county on important business. When some ten miles north, on the Poolville road, riding leisurely along through the timber, between ten and eleven o'clock, a horse and rider appeared on the right of the road. Sheriff Baylor spoke to the stranger who seemed to be a middle aged man riding a fifteen hands high bay horse, but no response. Supposing him to be deaf he spoke again. In a louder tone, but no sound escaped his lips. On they rode and both officers endeavoring to engage the stranger's attention. About a mile from where the party was first observed, the strange object pressed the officers from the main highway to a side road leading north-west, which they followed half a mile, all the time trying to engage him in conversation.

Failing to elicit even an audible recognition, they retraced their steps to the main traveled road, and the strange horse and rider turned back, and kept himself on the officer's right, as before. Still they tried to get him to say "how do" or "go to thunder," or some where else, but all to no purpose. Sheriff Baylor was completely nonplussed, and officer Peal gave up in despair. This continued from half to three quarters of an hour, and for a distance of probably three miles. Finally they came to a point on the roadside where three trees are located in a triangular form. The sheriff said to his deputy, "Well, Dennis, here I am for the night. I intend to sit here until daylight but what I will find out this fellow means." Dismounting, Sheriff Baylor and Officer Peal, each sat leaning against a tree, and immediately the strange man was on the ground and sat beside the third tree. In this manner the three appeared for some minutes, when Peal remarked, "Sheriff, if I was a believer in ghosts, I would think we had one here, sure enough." Sheriff Baylor laughed and responded, "That's so, Dennis; it looks as if we had a real ghost, certain." Still the man and horse were visible, and the sheriff struck at him with his pistol. The blow was precisely as if he had struck the pistol in the air. There was no resistance, whatever, notwithstanding the man was plainly discernible. Then both struck in the same manner, and with the same effect. The parties sat a while longer, and the object disappeared from view, and was seen no more. These gentlemen pursued their business purpose without any further visions. What it was they leave others to conjecture, but that it had all the appearance of a dark bay horse, and a middle sized man, they positively assert.

There are three zones, three climates, within the limits of Venezuela, from cold to intense heat, endured by man to the greatest degree of heat of the earth's surface. The alpine zone lies to the west among the snow-capped summits of the Andes, where are plains swept by blasts which chill the blood. The next zone is from 5,000 to 8,000 feet above the sea, covered with forests of timber and nutritious grasses. The third zone is the tropical, where fruits of all sorts are produced in the greatest abundance. The Venezuelans claim that there is the only land where coffee and corn, sugar and apples, bananas and wheat grow in the same soil.

The twenty-five Germans who were engaged at Berlin by Li-Fong-Pao have all had to take Chinese names upon entering the service of the Celestial Empire. One of them, who was formerly captain of a corvette, is now called Wang-Li-Tsang, which when turned into English, means Mr. High Wall. Another German officer is now named Lin-Pao, or Mr. Six Cannons.

Oh, Os, Ai and Fo are the four Postoffices in the United States whose names contain only two letters.

Horsford's Acid Phosphate.

HUNDREDS OF BOTTLES PRESCRIBED.

Dr. C. R. Dake, Belleville, Ill., says: "I have prescribed hundreds of bottles of it. It is of great value in all forms of nervous diseases which are accompanied by loss of power."

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 18, 1885.

The A. S. P. R. Appoints a Committee on "Mediumistic Phenomena."

The following circular, which we have been requested to publish, marks an advance in the policy of the Society:

The American Society for Psychical Research, having been organized to make investigations similar to those which for two years have been carried on by the English Society of the same name, we, the undersigned, have been appointed by the council a committee to study mediumistic phenomena.

We therefore invite cooperation from those disposed to aid us in our purpose. That purpose is neither the gathering of testimony from others, nor the mere gaining of a personal conviction satisfactory to ourselves, but rather the ascertainment of facts under such thorough conditions of observation as may make it seem impossible to those who credit us with honesty and normal intelligence to reject our conclusions. We seek, in other words, evidence, that is, facts so ascertained and recorded as to be open to but one interpretation. We are well aware how difficult such evidence is to obtain for any class of phenomena, and how little the history of opinion concerning mediumistic phenomena encourages one to hope that what seems evidence to one set of persons will seem evidence to another. But the society for psychical research is founded expressly to escape, if may be, from this disgraceful chaotic state of opinion. Its members have confidence in each other, and conclusions attained by persons acting as a committee of the society are much more likely to be influential than the same conclusions would be if they were published by the same persons acting alone. This consideration seems to warrant us in announcing the attainment of unambiguous evidence as the goal of our endeavor, and in inviting the cooperation of all those who think they may help us to that end.

We shall accordingly be grateful to all such "mediums," whether professional or private (but especially to the latter), as shall be willing to demonstrate to us experimentally their possession of peculiar powers; and secondly, we shall be grateful to any one who will place us in communication with such a medium.

Accounts of remarkable phenomena, however interesting in themselves, will not be of use to us at present.

Letters should be addressed to Mr. W. H. Pickering, Institute of Technology, Boston, Mass.

WILLIAM JAMES M. D.
 CHARLES CARROLL EVERETT, D. D.
 MINOT J. SAVAGE,
 W. H. PICKERING,

Committee.

The personnel of the above committee is indicative of vigorous effort; whether such effort will result in adding to the stock of knowledge concerning psychical phenomena, their cause, the laws governing them and the conditions under which they may be observed, remains to be seen; we sincerely hope it will. Most, if not all, of the gentlemen composing this committee are charter members of the Society; an organization whose first President has already put himself on record against a fair, scientific investigation of what is believed by millions of intelligent people to be spirit phenomena, by dogmatically asserting on a priori grounds that these phenomena cannot be investigated. And who did this, too, after steps had been taken for the formation of the Society, by whose governing council he was, later on, made President. This council is composed of twenty-one persons; and two of the above named committee on "mediumistic phenomena" are members thereof, namely, Rev. C. C. Everett and Mr. W. H. Pickering. In view of this, these queries are not out of place: Did these two gentlemen, as members of the council, assist in electing Prof. Newcomb to the presidency of their Society, and if so, do they consider his attitude toward the physical phenomena of Spiritualism the one best calculated to elucidate the truth? Can members of the Management of a psychical society which has elected an avowed opponent of investigation as president, be safely considered fair minded and competent investigators along the line of research indicated by the above circular? In no hypercritical spirit

are these questions asked, but with kindly seriousness and in the best interests of scientific truth.

Before this committee will meet with much success in inducing mediums, either public or private, to place themselves in its hands, it will, in view of the position taken by the president of the Society and the ill concealed hostility to the spirit hypothesis of some members, be necessary for the several gentlemen of the committee to inform mediums and the public as to their individual attitude more fully than is done in the foregoing circular, and also satisfy interested parties whose co-operation is sought, of their competency to make investigations. While granting to every one the ability to investigate and observe these phenomena in a way to satisfy himself, we unhesitatingly affirm that not one person in five thousand is competent to investigate, observe, and record results in a manner which will render the evidence of scientific value and worthy of general acceptance; indeed it is an open question if more than one in ten thousand is thus qualified. Of all intelligent men, we believe it will be generally acknowledged that "ministers of the gospel" are, as a class, the most ill adapted by nature and training for investigation, accuracy of observation, and perspicuity of statement, as to matters of science. And we say this with no disrespect to the ministerial profession, among whose members is a host of noble, self-sacrificing men, some of whom we are proud to count as earnest, appreciative co-workers, and others as warm, personal friends.

On the above committee are two reverend gentlemen, and the prevalent skepticism as to the competency of the profession generally for this particular work renders their task all the more delicate and arduous (1) in carrying forward the investigation, and (2) in making a report that will command public confidence to any wide extent. Personal acquaintance with Rev. M. J. Savage and a somewhat close study of his mental constitution, habits of observation and experience leads us to believe him competent to act on this committee. He has learned much in the last few years calculated to increase his efficiency as an investigator; he is honest and has the courage of his convictions; when once he is free from all doubt on a question of fact he will not hesitate to proclaim it. Of the other members of this committee we know next to nothing calculated to aid us in estimating their qualifications for the task assumed, but the fact that Savage is willing to serve with them is evidence that he at least regards them as his peers in this line of work, and this is good, so far as it goes.

"We seek," says this committee, "facts so ascertained and recorded as to be open to but one interpretation." Should the committee be so fortunate as to obtain evidence of psychic force wholly satisfactory to them, and also witness the active operation of this force guided by prehuman intelligence; should they witness repeatedly, with varying conditions of the most crucial character, perfect exhibitions of all the various phenomena, and then formulate their report in the most perspicuous language, illustrating it with drawings to aid in more readily understanding the text, they will find to their chagrin that, in the minds of a quite numerous body made up of bigoted scientists, pseudo-scientists, fanatical religionists and bigots, their report is not only open to "one interpretation" but many. They will see their report mangled and distorted by opponents, its meaning warped to suit the purposes of antagonists. When the committee shall answer some of their critics and carefully explain where said critics have misunderstood or drawn false inferences; when they corroborate their report on a particular experiment by practically demonstrating the falsity and puerility of the objections raised and by verifying the original experiment with new ones, they will see no notice taken of this by their critics who will repeat the old objections in new form. For an illustration of this we need only call the attention to the treatment accorded Prof. Crookes by some of his scientific brethren in England, and by one W. A. Hammond, M. D., among others, in America. This once cashed Surgeon General of the U. S. A., whom good men declare ought to have been shot instead of being allowed to live to be finally covered with a transparent coat of whitewash, once upon a time wrote a book against Spiritualism. In this book he resorted to all the means naturally to be expected from such a man, to misrepresent just such evidence as this new Boston committee seeks to obtain and publish. Hammond attempts to vitiate some of Crookes's statements and does it by the most vicious and mendacious methods, wholly regardless of the facts.

In Cambridge there lives a gentleman who is probably an acquaintance and quite likely the personal friend of the several members of the A. S. P. R.'s committee on "mediumistic phenomena," Prof. John Fiske. This gentleman some years ago wrote an essay based on Hammond's book, in which he takes it for granted that Hammond is honest and fair, that he truthfully represents Crookes, Home, the medium, and others, and that the masterly attack explodes effectually the pretensions of Spiritualism. Prof. Fiske opens his essay in a manner that at once shows his animus, and that he knows nothing of what he proposes to write, that he has never studied Prof. Crookes's reports and indeed don't care to. Here is the way Fiske starts off: "On this most dismal of subjects Dr. Hammond has given us a book that is both sensible and entertaining." On the next page he says: "According to Dr. Hammond, Spiritualism is for the most part barefaced imposture, the remainder being innocent delusion."

"Sensible and entertaining" most truly, and highly encouraging, too, to the present committee, formed from among Fiske's associates. Fiske wrote this essay years ago, and in the interval Spiritualism has gone on widening its circle of believers and friends, and the phenomena are now of hourly occurrence in thousands of homes throughout the world; the Psychical Research Society of England has been organized and officered with college professors and learned men, branches have been formed in different parts of Great Britain, independent researches are being made in every direction on both sides of the Atlantic, yet within the last few months Fiske has reaffirmed his opinions expressed in the review of Hammond's book, by including the essay with others in a volume published in Boston.

We do not allude to this for the purpose of weakening the value of the committee's work or discouraging the gentlemen, but only to give them a more complete comprehension of the difficulties that lie before them. The more fully the obstacles to success in any undertaking are understood at the outset the more easily are they overcome, at least by brave and competent men. The committee will find, as have others before them, that in the minds of many men there is no place on which psychical facts can impinge, much less find permanent lodgment; and that thousands, aye millions, will place no more faith in their experiments and reports than do some members of the A. S. P. R. and others, in the experiments of such men as Crookes, Wallace, Varley, Zöllner, Mapes, Hare, etc. Yet the work of this committee may be useful and will leave its dent upon the world; how deep that dent shall be depends upon the patience, endurance, zeal and competency of the several gentlemen delegated for the task.

The fatal error of some in approaching the investigation has been that they have brought to it a mental condition analogous to that of a police detective shadowing a person whom he is morally certain is a thief, and is confident that in time he will catch him stealing or discover proof that he has stolen. This spirit will never uncover the facts of Spiritualism. In the search for psychical facts, error deception and delusion must be met and overcome, but this is only incidental and secondary to the stupendous object sought. Committees of investigation, and mediums must meet on equal terms, each respecting the other and with a common purpose, otherwise little good work will be accomplished. Committees must show they have respect for the claims they propose to inquire into and that they approach from that side, and in the character of truth seekers rather than of fraud expositors and rogue catchers.

A medium appearing before this committee, or any other, composed wholly of non-Spiritualists, should be accompanied by an experienced Spiritualist. And this not for the purpose of influencing the committee but to assist them with his experience, and to protect them from unwittingly destroying the chances for success, or unconsciously and unintentionally mistreating the medium. Concessions on both sides, such as will not weaken the value of the results nor lessen the opportunity for the manifestation of the phenomena can be readily made, where all parties are intent upon the truth.

"Light"—English Spiritualism.

"Watchman, what of the night?" was the old question. What of the day? Is better, and the day and light are synonyms. Here is *Light*, from London, March 14th, an especially luminous number, full of information touching British Spiritualism, from which we learn how the day grows apace across the ocean. It tells us that their newspapers are publishing the faith cures of Major Pierson of the Salvation Army, which leads them to look to a near future when they may also publish facts of slate-writing and the like. One of the best journals, *The Weekly Chronicle*, "makes supramundane facts an almost constant feature."

"Spiritualism will reform our funerals. Black trappings are thrown aside for flowers. We think less of the decaying body, more of the freed spirit." This is well, but the reform should reach to simplicity. Positively we cannot afford to die in Chicago. Hearse and carriages, "funeral director," plumes and flowers, elegant coffin, etc., would eat up our modest estate, and leave nothing by which our heirs could keep up the RELIGIO-PHILOSOPHICAL JOURNAL. So we must live on for a century or so, to see its weekly issues.

Miss Rosamond Dale Owen keeps in the shining path of her excellent and honored father. She gave a lecture lately in St. James Hall on "The Development of Mediumship," in which she made a fine appeal for pure living as a help for the highest spiritual gifts, going so far as to say that those who sought them "must refrain from tea, coffee, tobacco, alcohol and tight-lacing." Mr. Eglington was directed by his spirit guides "to refrain from narcotics and flesh" when at his height of power as a medium. Great, no doubt, is the value of a pure and healthy body, a serene and self-poised soul, and a royal will that can say, "Peace be still!" to all perturbations of passion or appetite. All mediums should bear this in mind—no living human being, indeed, should forget it.

Light says: "If Miss Owen were the fervent apostle of health and purity, holding her audience spell-bound, and constraining many to say 'thou hast persuaded me,' the hero of the gathering was Mr. Husk, the wonderful blind medium, who went all over the Banqueting Hall, surrounded by eager groups, who examined the solid iron ring placed upon his wrist by the spirits some weeks before, which every one could see had never passed over his hand. There is no mistake about the fact. Surgeons and engineers are agreed that it never passed his hand, could not be seized where it is, and the iron passed through the wrist or the wrist through the iron.

There the ring, made for and marked by Dr. Wyld, remained, and was examined by hundreds....

And what has that venerable Royal Society to say about the forces in nature or the dimensions of space, by means of which a chair can be threaded on my arm, or an iron ring placed upon the wrist or neck of a medium; by which a human form, visible, palpable, walking, talking, as real as you yourself are, is formed in your presence, before your eyes, from a little vaporous cloud? "Forces in nature!" Yes, Mr. Gladstone! Yes, venerable F.R.S.'s!

Venerable royal societies across the ocean, are very like ponderous and slow-going scientific and ecclesiastical bodies with us. They move when they are pushed so hard that it is uncomfortable to sit still. Let us all "push things." That pushing process they carry on, as this keen word shows:

"The Occult World" appears to be looking up just now," says the magnificent *Pitt Mail Gazette*, and it suggests that the Prime Minister, after declaring his open-mindedness as to Spiritualism, some years ago in the Brighton letter, and then recently witnessing the phenomenon of slate-writing with Mr. Eglington, should do what is needful to prevent honest mediums from being prosecuted as "rogues and vagabonds."....

Several members of the Royal Family, it is well known, have had scances with different mediums, and thereby become confederates in all the rogues and vagabondage of Spiritualism—another good reason why the law should be enforced or repealed. So acute a statesman as Mr. Gladstone should see in a twinkling that if the Prince of Wales, or even the Home Secretary, should commit a burglary, it would be necessary either to punish the offender, or to repeal the law.

This is a sharp push at the heavy and sleepy old bewigged judges and formal lawyers.

"Several members of the Royal family" going to scances! Gladstone witnessing slate-writing! The good Queen only does what our great uncrowned king, Abraham Lincoln, did. He often went to scances.

We are told how a philosophical society in Lancaster is discussing Apparitions and Occultism, with Rev. Canon Allen, D. D., presiding and listening complacently to reports of "Ghost Clubs" and the like. Some D. D.'s in our country would do well to borrow a little courage from this manly English divine.

Long may *Light* shine! Even on the far away shore of our blue lake we get gleams of its radiance, to cheer and enlighten us in our common work.

One of Many.—Home Circles.

The following letter, which accompanied a contribution published at the head of the first column on the second page, is from a highly intelligent and cultivated lady, of whom we know more than she supposes, and expresses in some parts the experience and sentiments of many correspondents. It clearly corroborates what we have always maintained, namely, that a fearless exposition of the truth, free from all partisan bias or dread of injuring an ism, is in the end the wisest policy and the best calculated to inspire general confidence and hence the best for any righteous cause:

I believe we have mutual friends in Judge and Mrs. —, of —, who think names I will use to introduce myself. If you think the accompanying letter is worth publication, I shall be happy to have you use it. My knowledge of the subject from my own experience and that of many others, makes me rather desirous to "rush into print," but at least I can assure you I have said nothing but the simple truth and have not set down aught in malice. In fact I have not said more than half what I actually know, and it is a growing evil, not one which gradually lessens, and I think it will need many blows from your sword, pen, before sufficient attention is directed towards it. I feel particularly warm and friendly towards you and the JOURNAL, for I was about giving up my investigation of, and search for, the truths of Spiritualism, when I began reading your paper. When I found that while so fearlessly denouncing fraud, you still maintained so firm a belief in the germ of truth underlying all the humbug, I continued my work and have been rewarded by proof and a chain of evidence so conclusive, that I should like to present it to a skeptic interested enough to investigate it all and see what he could make of it.

During the past two months, we have had in our own family, without any professional medium, some very remarkable messages, manifestations by rap, raps, and a kind of telegraphic code, by a man and a total unbeliever, seems to be a very powerful medium, much to his surprise, and somewhat to his annoyance. If you think a relation of our most interesting experiences would be of interest to the readers of the JOURNAL, or would induce any family to form a circle and find out for themselves this "light that never was on sea or shore," I will write out an account of our circle, as about 1000 words from the first time we were, as I heard a rap up to the present, with thanks for what you and your paper have unknowingly done for me.

We shall be glad to publish the experiences in this lady's home. We have been contemplating the establishment of a department in the JOURNAL devoted to the Home Circle, which shall each week contain accounts of the developments in these private seances, together with such comments, and advice from those competent to give it, as may tend to increase the value of such investigations and encourage the formation of new circles. This we are prepared to do whenever we feel assured of sufficient general interest; that is, such interest on the part of those holding or desiring to hold home circles as will stimulate them to the work of preparing accounts for publication, and seeking such information as each seems to require. To have such a department effective and worthy of attention and continuance requires the continuous, persistent co-operation of many. Are our readers ready for it and willing to do their share? If so the task will be undertaken.

The New York Times, in a long review of Mr. Hovey's condensation of the Reports of the London Psychical Research Society, which he publishes under the title of "Mind-Reading and Beyond," says:

"No matter how much we may lean toward positivism, and decline in our conversation to accept anything approaching to the intangible, it would be impossible to read the first proceedings of the Society of Psychical Research, published some three years ago, without giving heed to them. The composition of this society, having for its President Prof. Henry Sidgwick, and Vice-Presidents Profs. Barrett, Balfour Stewart, and the Bishop of Carlisle, and for honorary members, Crookes, Crookes, Alfred Russell Wallace, Lord Tennyson, Prof. Butler, of our own city, with the Rev. Dr. E. P. Thwing, of Brooklyn, must preclude the idea that the inquiry into those various psychical phenomena is not a subject worthy of the deepest attention."

A Medium Replies to the Argonaut Man.

We publish an excellent address this week by Mrs. Elizabeth L. Watson, in reply to an article by Frank M. Pixley in *The Argonaut*. Mr. Pixley, after the publication of his bitter attack on Spiritualism, became somewhat penitent, and desired to make amends for his indiscriminate and sweeping charges. The probability is that at no distant day, he will retract every word he has uttered derogatory to the character and standing of those who believe in, and practice the teachings of, a pure, exalted Spiritualism. With reference to his assertion—"All who believe in Spiritualism are fools,—all who practice it for money are knaves"—he now says:

"There are some very excellent, amiable, conscientious, good people who do sincerely and honestly believe there is something in Spiritualism. I admit I felt a little uncomfortable, just as though I had thrown a brickbat or cobble-stone into a noisy blasphemous mob, and hit an innocent babe in arms. [addressing to a lady Spiritualist who confronted him.] Then, reflecting upon the strange things I had myself witnessed from time to time; remembering the fact that science had not yielded up all its secrets; and that the wisest, ablest, and most conscientious of students had admitted themselves puzzled in the attempt to understand or explain the curious facts which had been grouped together and come to be purposely designated Spiritualism—with the fairness and modesty which distinguishes me in criticizing the belief and opinions of others, I said: 'Well, my dear lady, I admit my error, and will seek for some other classification of Spiritualism.'"

Mr. Pixley, after becoming somewhat rational in his treatment of honest Spiritualists and their claims, gives an example of the many frauds in San Francisco. He says:

Mr. Edward C. —, an old and trusted friend, an esteemed acquaintance of thirty years, said to me: "You know the business in which I am engaged; it is not prosperous. I have a young partner, Mr. Berins; he informed me some days since that he had been offered three dollars a night by Mr. Harry J. Wilde, who runs a materializing show at No. 121 Stockton Street, to act as a medium, and, as times were hard, he thought he would accept it. Mr. C. endeavored to dissuade him from it, but the latter accepted the engagement, and is now playing his role at this place upon seance nights. He tells some curious stories, and one is this: 'That the wife of a very wealthy man in San Francisco, herself a leader in polite society, sent word that on a certain Monday evening, two weeks ago, she would visit the rooms of Mr. Henry Wilde. In the meantime every inquiry was made concerning the visit, but the lady had accepted the engagement, and is now playing his role at this place upon seance nights. 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Where 12 Bonanzas, 70-80.

Anniversary Exercises in San Francisco.

(Reported by Wm. Emmette Coleman.)

Sunday, March 29th, was devoted in San Francisco to the celebration of Spiritualism's advent. The exercises were many and varied, seven different meetings being held during the day, large audiences attending all. The floral decorations at the several halls were, as usual, abundant and tasteful; those at Metropolitan Temple, at which Mrs. Watson officiated, being lovelier and grander than ever seen before. The immense rostrum fairly groined with the magnificence and gorgeous beauty of the multitudes of flowers and evergreens with which it was everywhere bedecked. Special credit is due Mrs. Amanda Wiggin for her invaluable services in arranging and utilizing the floral wealth so generously bestowed. The flowers used on this occasion in this hall alone could not have been procured in the East at this time for less than \$500.

METROPOLITAN TEMPLE.

At 11 A. M., after some excellent music by the organist and choir, Mr. W. E. Coleman addressed the audience on the "Comparison of the Christian and Spiritual Evidences of Man's Continued Existence." He was followed by Mrs. Addie L. Ballou, who in an interesting graphic manner outlined some of the blessings conferred upon mankind through the influence of Spiritualism. The churches even have become so liberal that its ministers admit spiritual women to speak in their pulpits, introducing them as co-laborers in religious teaching. Our philosophy teaches us to bear patiently the crosses and losses of this life, because they are helpful and necessary aids to our development. The battles which Spiritualism has had to fight has done it good; it has less defects and is fonder than it would have otherwise had. If I did not know of the existence of the over-brooding Spirit-world, I should sink under the heavy burdens and the many crosses that afflict me in this life. Nature has provided a supply commensurate with all the demands of the soul, except (if there be no continued existence) the most soulful and intense of all human hopes and longings. A letter just received from Australia informs me that Mrs. Lena Cooke, one of our Frisco mediums, is giving consolation to sorrowing, aching hearts in that far-off land. Mrs. Laverna Matthews next favored us with a long original poem written in her usual felicitous manner, depicting a vision of the advent of Spiritualism and the consequences therefrom arising.

Mrs. E. L. Watson closed the morning services in a brief address replete with pathos and deep emotion, thrilling every heart. In instance of the untruth of the assertion, that Spiritualism might do to live by, but would not answer to die by, she narrated her own experience the past week. One of her most joyous anticipations, in her journey East in May, has been that of meeting her dear mother again. Last Monday she was informed by telegraph that her mother was stricken in paralysis and could only live a few hours possibly. This was a heavy blow. The time was so short and she had such rich anticipations of the meeting. The dying woman, when told that Libbie (Mrs. Watson) was coming soon, would be so disappointed and grieved, replied, "I will go to her, and perhaps, I may be able to make her feel my presence, and give her consolation." "If she comes to me," said Mrs. Watson, "I thought, I can do nothing for her. A voice whispered in my ear, 'Yes, you can; you can make her happy by finding you resigned to her transition to the better clime.' Not since fifteen years ago, I put away two loved darlings, have I so vividly realized the true value of Spiritualism as a comforter." Mrs. Watson closed with a beautiful poem illustrative of the wisdom, power and consolation of Spiritualism.

In the evening at eight, after the reading of a poem, written for the occasion, by Mrs. Addie L. Ballou, entitled "The Old and the New," contrasting the horrors of the world under ancient and medieval forms of thought with the innumerable blessings crowning the empire of man under the new truths of to-day and of the future, an anniversary address was delivered by Mrs. E. L. Watson upon "Spiritualism and its Relation to Religious Progress." The most powerful dynamite in the world, said she, is a spiritual idea. However gross the material through the centuries and it pushes its way through the centuries and permeates the world eventually with its truth. For a spiritual idea blood has flowed as freely as water. Millions of lives were sacrificed to capture the body of the Christ. Religion, for the most part, has been made up of thoughts regarding the soul and the provision that could be made for its safety after death. Love first planted in the heart the hope of immortality. Life continued after the death. Here and there faint glimpses of the Better Land were seen, but man was not sufficiently developed to fully cognize perfectly the inner realm of being. The idea of an infallible authority as to man's destiny in the future life, became the most formidable obstacle to man's physical and intellectual development. As man advances physically and intellectually, so he must advance spiritually. As long as nothing was known of the true nature of the future life, so long was man at the mercy of ambitious priests.

In the last hundred years our intellectual advance has been so great that science says, if old theology is all there is, then all is worthless. Astronomy has demolished the theological material heaven above the clouds and geology has disproved the existence of the burning hell underneath the earth. Despite the materialist's denial of the Divine Existence and of a future life, the hopes of the human heart still continued, and in the fulness of time there came the truth, the complement of all the sciences. The effect of Spiritualism upon the churches has been momentous, immense. Now all theologians admit that the soul may receive new baptisms and the intellect new acquisitions of knowledge after death. Spiritualism gives us the something which was needed to take the place of the old errors. The material facts of science forcing down the old dogmas have made way for the apprehension of the spiritual facts. In place of vague speculations we have real facts in nature, upon which to build a superstructure for which we may not blush in the presence of all science and materialism. The church received the new spiritual truths as it did those of science. It has aggressively fought step by step every new idea presented. "Infernal" "the work of the devil" has been the cry. Everything that could be done against Spiritualism has been done by the church. Between Christianity on one hand and Materialism on the other, our philosophy has pushed its way, until we see, the religious crowds of the churches on one hand, and the numerous materialists converted to spiritual truth on the other. Science as it advances gives us data on which to build a superstructure, the truth now cherished. The new truths made manifest are one of the great and wonderful things of the age.

of advanced theology and of Spiritualism is one of welcome to every new idea, as they know that all truth must be harmonious. The lecturer closed with a poem portraying the condition of the world when Spiritualism and true religion should cover the earth.

At the close of the meeting, the chairman, Dr. Albert Morton, announced that Mr. George Chaney had been engaged to fill the vacuum occasioned by Mrs. Watson's visit East, and would lecture in the Temple, beginning with the first Sunday in May.

WASHINGTON HALL.

"The Progressive Spiritualists" held crowded meetings afternoon and evening at 35 Eddy St., H. C. Wilson presiding. The principal speaker in the afternoon was George P. Colby, a pleasing trance orator. Mr. Colby urged strongly the abandonment of the purely phenomenal plane in which many Spiritualists are content to abide, and the cultivation of the philosophical side of Spiritualism. He also urged the importance of the medium being brought to a higher plane, both intellectually and morally—above all, morally. If we would attain heaven we must live lives worthy of its glories and beauties. He would that the spiritual part of Spiritualism would sink more deeply into the hearts of every acceptor of its truth. So far it has been mostly iconoclastic, but in the future it is to be largely devoted to the up-building of spiritual virtues. Concerning commingling with earth-bound spirits, of which we hear much talk, never should we associate with those beneath us when such association degrades us. It is never our duty to help others, if by so doing we ourselves are injured morally. Those Spiritualists who develop most are those who depend most on their reasoning faculties, who develop themselves by culture and aspiration—self-development. He who develops himself must be aided and blessed by the Spirit-world. In the future, the work of Spiritualism would be the up-building of the spiritual side of humanity—developing angels here on earth, not waiting to meet them in the Spirit-world. The greatest work we have to do now is to develop the mediums intellectually and morally, the latter especially.

Mrs. Price read a poem on "The Land of the So-called Dead," and Mr. John Allen of Napa, delivered a few remarks contrasting the progress of Buddhism, Christianity and Mohammedanism during their first thirty-seven years with that of Spiritualism in the same period of time. Mr. Wilson announced that during the past twelve months the Free Spiritual Library had purchased 127 volumes, and had had 236 volumes donated; its loans had been about 1800 volumes. After the election of Directors for the incoming year, the meeting adjourned.

In the evening Mrs. E. F. McKinley delivered an inspirational discourse, treating of the advance made by Spiritualism in all parts of the world during the past year. The Society of Psychical Research has undertaken to unveil its mysteries by scientific methods and ten millions of believers a year ago have been much augmented. Mrs. Price recited an original poem upon the power of spirit influence to lighten the trials of life, and Mrs. Miller gave one of her characteristic stirring addresses. Mrs. Ada Foye, who presided, said spirits helped us to help ourselves, but are not permitted to do our work for us. More people are now investigating than ever before. There are now three incorporated spiritual societies in this city. Pure Christian Spiritualism is adding largely to the number of its believers, and persons claiming to be mediums who report to fraud should be exposed and forced to abandon their nefarious practices. The meeting closed with one of Mrs. Foye's séances for rapping, writing, clairvoyance, etc., often described in the JOURNAL.

CHILDREN'S PROGRESSIVE LYCEUM.

Exercises in commemoration of the occasion were held in the Temple at 12:30 by the Children's Lyceum. The children all seemed bright and happy and entered into the performance of the varied and attractive programme with zest and enthusiasm. Long may the Lyceum flourish, and may its influence for good widen and deepen as the years roll by.

MISCELLANEOUS MEETING.

The Mediums' First Spiritual Association held its exercises at 2 P. M., in 32 O'Farrell St. Besides singing and instrumental music, addresses were made by President Lewis, W. C. R. Smith, John Arnpou, Mrs. Ellis, and J. Fair. In the evening a meeting was held at the Knights of the Red Branch Hall, conducted by George P. Colby.

Presidio of San Francisco, Cal.

For the Religio-Philosophical Journal.
Idealism and Natural Realism Reconciled
Regarding Matter and Sense-perception.

Revised and Amplified from Original Essays
by the author.

BY EDWARD R. KNOWLES, PH. D., LL. D.

Philosophers are now obliged to refer all the phenomena of the universe to the action of a substance occupying space, which communicates light, heat, electricity, and gravitation from one body to another, and mental emotion and imaginary ideas from one mind to another. This omnipresent medium is called "the ether." Most scientific men are fully convinced of its reality. It is a necessary inference from the following facts:

1. The planets "influence each other," and are all attracted by the sun.
2. Philosophers agree that the atmosphere does not extend more than two hundred miles from the earth's surface.
3. Heat, light, electricity, magnetism, and gravitation operate in an exhausted receiver just as well as elsewhere.
4. One mind sometimes influences another independently of ordinary sensation or muscular motion, without contact or perceptible connection. Says Prof. Tyndall: "The domain in which this motion of light is carried on lies entirely beyond the reach of our senses. The waves of light require a medium for their formation and propagation, but we cannot see, or feel, or taste, or smell this medium. How, then, has its existence been established? By showing that by the assumption of this wonderful intangible ether all the phenomena of optics are accounted for with a fulness and clearness and conclusiveness which leave no desire of the intellect unfulfilled. When the law of gravitation first suggested itself to the mind of Newton, what did he do? He set himself to examine whether it accounted for all the facts. He determined the courses of the planets; he calculated the rapidity of the moon's fall toward the earth; he considered the procession of the equinoxes, the ebb and flow of the tides, and found all explained by the law of gravitation. He, therefore, regarded this law as established, and the verdict of science subsequently confirmed his conclusion. On similar, and if possible, on stronger grounds, we found our belief in the existence of the universal ether. It explains facts far more various and conclusive than those on which Newton

based his law. If a single phenomenon could be pointed out which the ether is proved incompetent to explain, we should have to give it up; but no such phenomenon has ever been pointed out. It is, therefore, at least as certain that space is filled with a medium by means of which suns and stars diffuse their radiant power as that it is traversed by that force which holds, not only our planetary system, but the immeasurable heavens themselves in its grasp."

To other modifications of ethereal action are referable muscular motion, sensation, and all the other phenomena of the material universe. Says J. Stanley Grimes:

"Light cannot penetrate boards and stone walls, but magnetic force can do so; for a magnet affects iron filings through such obstacles, almost as if there was nothing in the way; and so also does gravitation. It is plain that if we could perceive through the medium of this magnetic force instead of light, we could see through boards and walls as easily as the magnet operates through them; for the magnet operates in the dark just as well as in the light. We must conclude, therefore, from the great number of facts which we have upon this subject, that there is a motion of ethereal force different from light, by means of which the force of gravitation is communicated; and another modification of ethereal motion, by means of which magnetism penetrates through opaque bodies. It, therefore, requires no stretch of the imagination to admit a modification of ethereal force which affects the brain and its organs, and produces consciousness and clairvoyance in a subject who is, by the process of ethereal induction, brought into communication with it. If we analyze a sunbeam, we can demonstrate that besides light and heat it contains another kind of motion of ethereal force, different from light and heat, which produces powerful chemical effects, and yet we have no senses given to us by which to enable us to perceive by its means, though it may sometimes abnormally induce us and produce clairvoyant perception."

"It seems to me, that there cannot be a doubt in the mind of a philosopher who examines the subject carefully, that there is a peculiar form or modification of ethereal force, which has, with some propriety, been denominated *Animal Magnetism*, and which is concerned in producing all the phenomena of animal life, and all the wonders of Etheropathy and Mesmerism. We seem forced to this conclusion as the only one which will account for facts which we are not able to controvert."

It is well known that orators often exercise a so-called magnetic influence over their hearers. It has been proved that mesmeric susceptibility is owing neither to the imagination, nor the credulity, nor the nervousness of the subject, and that when a subject is completely in a state of etheropathic sympathy, produced by induction, ideas can be communicated from the mind of the operator to that of the subject, and the subject made to act by the mere silent will of the operator; without any indication being given to the subject by the word, look, or act of any one as to what the operator has in mind. These last mentioned facts have led many to suppose this ether to be homogeneous with, or at least intimately connected with, that immaterial, simple substance, the soul, or spirit. This thought finds expression in Wordsworth's "Tintern Abbey":

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air;
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

The idea that the will of man can direct ethereal action in such a way as to produce etheropathy or mesmerism is perfectly consistent with the nature of the will. In the case of the electric eel, we have an instance of the will directing electricity in such a way as to paralyze the limbs of animals at a great distance, and even to produce death.

If, then, the electric eel can habitually and instinctively direct by its will one modification of ethereal action, it is reasonable to suppose that the will of man can direct another. In view of the facts herein already adduced, the only way whereby to account for certain incontrovertible facts is to refer matter, as well as light, electricity, etc., to the immaterial substance called the ether. All the difficulties with which philosophers now meet in explaining various phenomena by the action of the ether, arise from their not explaining the very existence of matter by ethereal action.

"That which truly is, or essence," is the proper meaning of substance. Substance is "the ultimate point in analyzing the complex idea of any object. Accident denotes all those ideas which the analysis excludes as not belonging to the mere being or nature of the object."

The substance of all matter is the ether, this "creating and informing spirit, which is with us and not of us." The accidents of any object are its peculiar modifications of ethereal action.

The ether acts in space, directed and compelled in its action by the Divine Will. There are:

1. Simple modifications of ethereal action.
2. Combinations of such modifications.

The accidents of objects are constantly sustained by the Divine Will in accordance with fixed and permanent laws. This theory explains the phenomena of matter by the action of the ether; but it teaches neither that the ultimate reason of all movement is a force primitively communicated at creation, a force which is everywhere present in all bodies, but differently limited; nor that such force is inherent in the ether; nor yet that force is transmitted through the ether; but that the Divine Will constantly sustains by sympathetic induction all the modifications of ethereal action which constitute matter.

At any point in space the ether is constantly governed by the Divine Will in such a way that an object there situated has a real existence there, whether any one is there to perceive it or not, its real existence being a combination of certain modifications of ethereal action; and the same object is presented to every spirit who happens to come or be brought into communication with that point in space, this presentation being governed by fixed laws, and any one who has already perceived a particular object knows that upon going again to the place where it is, the same object will be perceived by him, i. e., the same combination of modifications of ethereal action will be communicated to his soul by means of this same ether as a medium and by certain other modifications, and combinations of modifications, of ethereal action.

Our perception, therefore, of real ideas or material objects is the result of the action of the Divine Will on our minds, and the Eternal Spirit constantly sustains and presents these real ideas for the contemplation of created spirits, but they exist out of the minds which receive them.

This theory does not merge the creature in the Creator; and does not make God the agent or power in everything that is done, and thereby lead us to the same point with Hume, viz.: that the mind is but a mere series of impressions, and that we can have no knowledge of it.

For the Religio-Philosophical Journal.
The Lesson of Shams.

BY HUDSON TUTTLE.

Sad heart in the valley of humiliation, because your idol is broken and the enshrined god revealed as basely human, was it your fault? Is it your fault that the illusion made a demi-god of a weak, fallible mortal? The great and true man stands for principles as their embodiment and exponent, but what does the concealed victim of passion represent? He may have been an anointed teacher through whose lips the angels of heaven sang harmoniously—now recant to the overshadowing divinity, his character is presented in dark shades against the shining background.

What is an individual that we should pause in our endeavor, to analyze his motives or pass judgment on his shortcomings? The victim judges himself, and falls out of the ranks he has led; falls into imbecility, into insanity, into nothingness so far as leadership is concerned, and fully bears the penalty nature, insatiate in her savage mood, enforces. If the individual became a part of the truth he advocated, and that truth was responsible for his conduct of life, then truly we might mourn, and the affliction would be worldwide. But the truth is propped by no man or number of men; when once given expression, it is the common property of mankind. The grandeur of the truth he utters may fall like a raiment on its exponent, to fall off at length, like the lion's skin, revealing a nameless creature whom the Creator must have made as a joke, and benevolently fostered out of pity for its ugliness. What then? Shall we bow in the dust and shed bitter tears? Shall we lose faith in righteousness, and question the supremacy of justice? Was it the truth or its exponent we entertained? If the latter, the lesson is priceless.

We have set up an oracle; the light of the morning has touched its brow, as of Memnon, and its lips have uttered sentences of divine sweetness, which have gone to our hearts, and our spiritual horizon has broadened infinitely beyond its former reach. Now we bow to the oracle instead of the light, and as we bow it is changed to a gibbering satyr, and the light falling on his wrinkled brow, his words no longer sweet with the melody of love, he shrieks with passion stirred to its hideous depths. The lesson is ours: Call no man master; accept no leadership; expect not perfection in the wisest or the best. Bow only to the light of the truth; that will remain, that is steadfast, that is a staff which never fails of support. Individuals are its foot balls. They may rise or sink as foam-balls on the tide, what matters it?

The individual may be of infinite consequence to himself, and his conceit stretch up to the ordering of change in the laws of the universe; yet human history ran on be-

fore his birth, and will go on after the brief pendulum swing of his life is done. The stars shine to-night, the sun will rise to-morrow; the problem of events moves forward toward solution, and the splurges of froth the individual mistook for a cataclysm leave no trace. In the old tale, when the pea-leaf fell on chicken-diddle, he thought the whole sky had come down, but his wise mother told him not to fear, it was the tiniest leaf; and many a bewildered "reformer" has thought the social fabric heaving with an earthquake, when it has only the ziddiness of his own softening brain.

We must be just. We can renounce the renegade to duty, the traitor to friendship, the traducer of our belief, the defamer of principles dear to us, and the Judas who betrays our cause to scoffs and sneers, and yet hold fast to all that he may have uttered that is true.

We can afford to be generous, pitying the wrongdoer, while we execrate the wrong. As there is no vicarious atonement for us; as we must work out our own salvation, we cannot become a vicarious sacrifice for any one else. We are for ourselves and ourselves only.

In the *Alienist and Neurologist*, Dr. Hughes gives a curious instance of the beneficial effects which brain excitement may have in warding off disease. He says that "during the week of the great St. Louis fire in 1849, the ravages of cholera, which up to that event had reached a mortality of over 200 a day, out of a population of fifty thousand, almost entirely ceased, so stimulating and invigorating was the excitement of that week to the brains and nervous systems of the people, and the physical exaltation inseparable from the sudden necessity thrown upon so many business men for repairing the sudden damage and re-establishing their abruptly interrupted business."



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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE FIRST SOCIETY OF SPIRITUALISTS OF NEW YORK.

Celebration of the Thirty-seventh Anniversary of Modern Spiritualism.

ADDRESSES, MUSIC AND RECITATIONS.

The Hall of the Society Filled with Attentive Listeners.

(Reported by Geo. H. Mellish.)

On Sunday afternoon, March 29th, 1885, the First Society of Spiritualists celebrated the thirty-seventh anniversary of the advent of modern Spiritualism, in an appropriate manner. The platform was tastefully decorated with foliage plants, while on the desk were vases of cut flowers, which lent a cheerful aspect to the auditors. On the wall immediately back of the speakers hung a silk banner with the following inscription upon it:

The world hath felt a quickening breath,
From heaven's eternal shore;
And souls triumphant over death,
Return to earth once more.
For this we hold our jubilee,
For this with joy we sing,
Oh! grave, where is thy victory?
Oh! death, where is thy sting?

Fifteen minutes to each speaker was the time allotted, and while the speeches were reported in full by the stenographer, and are well worthy to be printed as reported, it would be making too great a demand upon your space, and I, therefore, shall content myself with taking brief abstracts therefrom.

Mr. Henry J. Newton, who has long, faithfully and ably served as the President of the Society, introduced the speakers. The exercises were opened with a piano solo by Mr. George De Weir, and Mr. Newton, then addressing the audience, said:

We have met here this afternoon to celebrate the 37th anniversary of the advent of modern Spiritualism. As we have a long programme and a large number of speakers, what I say will necessarily be very brief. It is a part of my duty—and the unpleasant part of it—to see that the speakers do not speak too long. We must confine each speaker to fifteen minutes.

Whatever may be the opinions of men in reference to modern Spiritualism, here is one thing upon which all necessarily have to agree, and that is the fact that Spiritualism is here. That is beyond controversy. It is not only here, but it is everywhere over the whole earth, civilized or uncivilized. Wherever people may be, Spiritualism has made its self manifest among them. This fact alone is sufficient in itself to excite the greatest astonishment. That it came here in this part of the nineteenth century, with all its varied phenomena, is a fact sufficient to create a profound and widespread effect, especially when we contrast this century with those which immediately preceded it.

When we take another step, then the question comes, Why is Spiritualism here? What is its import, and what does it mean? Our good ecclesiastical brethren tell us the devil does it all. I would like to discuss that question a little, but I have not time. Some who pride themselves on their scientific attainments, say it is all an hallucination, a mental disease that at present is epidemic, and which tips tables, writes intelligent communications between sealed slates, makes exquisite pencil drawings and paints pictures in the dark, as test after test has demonstrated. These cynical tests that have been applied, demonstrate that the doctors are the lunatics, and their patients the sane ones.

Spiritualism has made great strides the past year. I have not time to give details, much less to comment thereon, but in this city there have been four or five new publications. The first is "The Nineteenth Century Miracles," by Emma Hardinge-Britten. I wish I could stop and talk about this publication, but time will not permit. Then "Clear Light from the Spirit-world." Then "The Missing Link," by Mrs. Underhill, the eldest of the Fox girls, and to-day she has a seat upon this platform with us. Then there is the *Beacon Light*, a weekly publication which had its birth in this city.

In our adjoining city, there has been a society organized for Psychical Research, composed of gentlemen who call themselves scientists, who exclude from their councils all Spiritualists, but have called to their aid a number of Doctors of Divinity. I have hardly touched upon the subject of modern Spiritualism, but my time is exhausted, and there are others to follow who will say all that I have omitted.

Mr. Isaac G. Withers, one of the best performers upon the flute in this city, then gave a solo upon that instrument, being accompanied by Miss May Newton upon the piano. Those present were charmed with its sweetness and purity.

ADDRESS BY CHARLES DAWBARN.

Mr. Charles Dawbarn was then introduced and said:

MR. CHAIRMAN, LADIES AND GENTLEMEN: Our president informed us that we have the honor of having upon our platform to-day Mrs. Underhill, formerly Miss Leah Fox. If you had been sitting upon this platform for the past fifteen minutes, you would have had audible proof that the spirits are here with us to-day. It seems to me that during this thirty-seven years of history, both spirits and Spiritualists have mainly confined their endeavors to spread abroad the truth that man is immortal, and the possibility of intercourse between spirits and mortals. Progress in phenomena has not been wanting. It has increased in power and detail. To some the physical phase carries conviction; to others the mental phase is highly valued. I will confine my remarks to one thought, and that to emphasize the fact of angel intercourse with mortals here.

Let me call your attention first to how we mark the existence of these miraculous powers. They are largely limited in the physical. When we look out toward the horizon, the eye takes in a type of the physical, limited in extent; but when you come to look at humanity from the mental side, you find a disparity in the other direction. You there find that our brothers have taken wood, brass and stone, and have built telescopes through which the eye can search the heavens, and microscopes, which reveal a world before invisible, thus broadening and enlarging themselves intellectually.

Then Spiritualism steps in and shows us that this life on the bosom of earth, is but the beginning of our journey, and that those who have gone before us still live, and shall continue to live. We thus see how much grander man shall be in the future than he is now. Our angel friends not only teach us that man's intellectual power is carried with him to the other side, but that it continues eternally to grow and unfold. As man progresses, his ideas of Deity become grander, and the personality of that Being fades away. Take this thought home with you. Man is grander than you ever conceived, and the truth that is brought to earth to-day through the blessings of modern Spiritualism, is an evidence of that.

ADDRESS BY EMMA HARDINGE-BRITTEN.

Mrs. De Lana then sang "Good-By," and was followed by Mrs. Emma Hardinge-Britten, who said:

DEAR FRIENDS, I am something in the position of the celebrated essayist, Charles Lamb, who after writing six pages to his friend, apologized because he had not time to write a short letter. Now it seems to me, that when we attempt to enter upon this subject of Spiritualism, we are very much like the great essayist. We attempt to crowd thoughts which go around the world, and stretch away as far as mortal ships can go, into a contracted, poor, little fifteen minutes. There is one consideration, however, which I will take but little time to echo, for I know it is in your thoughts. How wonderful it seems that we have met at this hour to speak of that, and to rejoice in that which is occupying the thought, attention, gratitude and love of thousands and millions in every part of the world at this same hour. At every part of the globe, like ourselves, are all looking to the little village of Hydesville in New York State, as their Mecca, and to the dear lady that sits among you at this hour, and to her sisters, as the ones that redeemed us from the darkness of paganism and the errors of theology.

I thank Spiritualism for taking from me all the terrors connected with death. I do not mean death in my own person, for to me it has never had terrors, but I mean the terrors of the death that takes away our best beloved.

We have not only heard telegraphic messages from the life beyond, but we have clasped hands with those the world calls dead, and we know their condition in the spheres to which they have gone. We know that they can see us and bless us every hour, though we may not all see them; and there is not a good thing that they have ever done, said or thought, that is lost. All this, and, oh! a thousand times more of glad tidings

have been brought to us by those numberless rappings, little sounds so low, that you must bend your ear to listen to them.

And not only this, but death with all its terrors has vanished, and in its place I see before me the tribunal of justice—justice for the poor, for whom I have worked—justice for the hungry, and deliverance for the suffering ones, amongst whom I have passed a large portion of my life.

Last Sabbath it was my privilege, and command from the Spirit-world, to bring before you the dark and dreadful history of theology; to tell you of the captives that had been confined in the dungeon for thirty and forty years, and of the rack and other instruments of torture, used for punishing heretics—those differing in opinion about points of faith. Were I privileged to speak to you after my own fashion to-day, I should tell you that within the last week there has been a public meeting held to listen to the cry of the outcast in New York. I have seen misery, want and vice in many of our great cities, and now the bitter cry comes up from New York. We want justice. It may be long—it may be centuries before our opinions can right them here, but we want to know that there shall be justice, peace, rest and a home where cold and hunger cannot come. I have looked into those blighted homes, and seen the wretched, the hungry, the miserable, with crowns of glory upon their heads. I have heard of those whose life had been of one continuous wail, come back singing the "Sweet By and By," and with not only a promise, but an assurance of the happiness that I should experience with the mortals that have gone before. That is another thing for which I am most thankful to Spiritualism. I am thankful to it for breaking away the dark veil that has been spread over the world; the angels have done the work.

Friends, I cannot refer you, without I take long days and years, instead of a few minutes, to all the great and good things Spiritualism has done for me; and if for me, then to thousands and millions of my fellow creatures. I desire to say to you as my personal testimony, that I have been twenty-seven years working for Spiritualism; that during that time the spirits have neither deceived, disappointed nor forsaken me. I came among you feeling myself a stranger in your land. I have traveled every part of this wide country. I have now put a girdle of experience around the world. I have been in nearly every land of civilization, and in all my travels I have been led, guided, protected and aided by the spirits. Why should they bestow their blessings upon me while they mar your life with disappointments? I answer, because I have been taught by them to regard them as human; to treat and deal with them as man and woman. I have never expected them to do more for me than good men and women could. They have employed me, sending me forth as their missionary. They have been just to me; they have paid me, paid me with love, care and protection, as you, my brothers, would have done had I entered your service; and they have treated me, I tell you, from the human side, as a human and a beloved friend, and I only expect from them, what human friends would give. I am a stronger Spiritualist to-day than I was yesterday, and I will carry its banner through life.

Mrs. Britten then begged the indulgence of the audience, as this would be her last appearance before them, before returning to Europe, to relate a very marked instance of the protection, extended to her by her spirit friends in Glasgow, Scotland, some years ago, when in that city of John Knox. She demanded and was accorded the right to speak in a church on Sunday, the first instance of the kind in that city. The tale was a touching and thrilling one, and we regret that space forbids our reporting it.

When Mrs. Britten had resumed her seat, Mr. Newton invited to the platform Mr. E. W. Capron and Mr. John Kedzie, and as they stepped thereon Mrs. Underhill arose, and taking them by the hand said: "Mr. Kedzie was my neighbor, and he stood by us through weal and through woe, as did also Mr. Capron."

REMARKS BY E. W. CAPRON.

Upon being introduced to the audience Mr. Capron said:

There are now left only Mrs. Amy Post (who is 83 years old, residing at Rochester, N. Y.), Mr. John Kedzie, Mr. John Robinson, and myself, who went on the platform at the time of the first investigation of modern Spiritualism. All the rest have gone with the spirits. Possibly there may be another one living on earth, but I think not. There were no others, I think, except those who mobbed us. I suppose some of the mob are yet living. One of them, George Willets, I excuse him, because he was a good soldier afterwards, and became a Spiritualist, making an apology to me. I am also a Spiritualist.

The next on the programme was a cornet solo by Mr. Clarence Brigham, son of Mrs. Nellie J. T. Brigham, which was followed by an

ADDRESS BY MR. HENRY C. BOWEN,

who spoke as follows: MR. CHAIRMAN, LADIES AND GENTLEMEN: The whole scope of the occasion, so to speak, has been so thoroughly traversed, that anything further upon the subject seems to me entirely superfluous. The thirty-seventh anniversary of Modern Spiritualism, the advent of which the great unthinking world, knowing nothing about it, consider a stupendous delusion, we who are somewhat acquainted

with the subject, know positively that it embraces a scientific fact. That is the difference between those who oppose us and ourselves. Why, my friends, if modern Spiritualism be a delusion, it is unlike any other delusion the world has ever known or read of. If it be a vast deception, it has none of the characteristics of any of the delusions that have inhabited the mind of man.

Spiritualism came to us at first with a cordial invitation to test its claims, and these claims have been tested, and it has not been found wanting. Spiritualism made its advent among mankind with a challenge, and each of its marvelous phenomena was subjected to the closest scrutiny and the most rigid examination; was tried in the schools of scientific testing, and thoroughly investigated. Spiritual manifestation has been proved, so to speak, to the very core, and in every instance it has identified itself to the investigators as precisely the thing which it has claimed to be—namely, that there is communication between those that have gone before us and those who still remain on the physical plane. The scientific Tyndals upon one side may sneer—that don't put away the fact. The theological Talmages on the other hand may denounce, but that don't take away the truth. It has been the Christian institutions and the Christian priesthood that have bitterly fought the acceptance and promulgation of the truth of Spiritualism. The Church also bitterly opposed the anti-slavery movement, stood directly across the pathway of the great temperance reform, and denounced it as fanaticism. It is to-day most active in opposing the enfranchisement of women. Christianity lighted the fires of Smithfield—it built the rack, made the thumb screw, and has contrived every kind of devilish ingenuity in order to hinder the progress of events.

It taught that the child in its cradle is in a condition of total depravity arising from the effects of our first parent's sin, and promulgated the doctrine of infant damnation for the glory of God. No delusion about that, is there? But Spiritualism, it is claimed, is a delusion. Mothers, as you bend over the cradle of your loved darlings and reflect upon these teachings of Christian theology, how much consolation will you have? That is a cheerful kind of a thing, that sort of religion, isn't it? It is very consoling for you, Christian fathers and mothers, to know that when that wayward boy of yours has passed over, that he plunges into an everlasting fire, and that his torture there shall continue through an endless eternity. There is no delusion about that—oh! no.

It is Spiritualism that is to break every yoke, physical, mental and spiritual; that is to breathe the spirit of peace instead of war. Something is wrong, when, after all these years of Christian and religious civilization, the world presents the warlike aspect it wears to-day. The whole genius of modern Spiritualism is opposed to the spirit of war. It requires of us the full and free exercise of every faculty of body, soul and mind. We must work out our own salvation. It is because Spiritualism demonstrates a life beyond the grave, and is opposed to the dogmas of theology, and has given us something better, and because it breathes the sweet principles of peace rather than of war, that I with my fellow Spiritualists say this afternoon, "All hail, great, awakening light!"

Mrs. Geo. S. DeWeir who sings regularly for the society on Sundays, then sang very acceptably the piece entitled, "Take me back to the days of yore." Miss Lillie Runnels of Chicago, recited "The Voice of the People," by James G. Clark, and in response to a hearty applause, she recited the piece entitled "Church Bells." The lady has a rich, deep voice and dramatic talent.

ADDRESS BY MRS. SHEPARD-LILLIE.

There is so much to attract your attention, and so many good things have already been said, and there is so much in the place and hour, both spiritual and from her who stands in the visible presence before you, that we feel almost as though our silence would be most welcome to you. Looking upon the face here of our dear sister, Mrs. Underhill, we hear the sounds that are beating upon the floor, sending to us not simply the responses of material substance, but a sound from the distant, far away spheres where the spirits of those who have passed from earth-life dwell, and who have brought all their intelligence, power and intellect to bear upon the world through these almost countless ages, to devise a way and means to meet the needs, necessities and demands of the aching, longing human heart.

We would no longer be satisfied with the faith or creeds of the past. In answer to a demand came the sounds we have listened to this afternoon. These raps came in an age that asked a reason for all things, and silent hands lifted the curtain. Ages they had waited for this event. Man must first grow in order to experience the need, and then expand intellectually. I say we waited, for I, as one of those outside of the line that now address you imperfectly, but as best I can, through the lips of another, can see how it was necessary that the spirits should wait till man could read the signs of the times. This intelligence that made itself manifest through the so-called raps, thirty-seven years ago, was one sign of the times. See what has been done. Read the signs of the times, for they are prophetic, with great depth of meaning, if viewed aright. You take up the palm branches, and as symbols they take you back nineteen hundred years, but the recollections of the past will not satisfy you,

beautiful as they are. It is ours to have the gift of the spirit, fresh inspirations, golden thoughts, and to stand on the threshold and look into the future and see the thrushes of those gone before. Blessings be with you every one, and may your faces ever shine with love's illumined brow.

Mr. I. G. Withers played a flute solo with good expression, and Miss Runnels gave a recitation entitled the "Song of the Camp," in which was introduced the song of Annie Laurie.

MRS. T. B. STRYKER

then gave an address, of which our space will permit but the briefest abstract:

Thirty-seven years, and what is the result? Spiritualism has suffered and struggled, but with each convulsion, it has become stronger. With every so-called exposure, it has burst forth into new life and given evidence of renewed strength. Surely God has been in the movement; surely the philosophy which the angel visitors have been pleased to bring to earth's children, was from the inner courts of the real life.

Friends, this beautiful cause we celebrate, ante-dates all historic records, though its modern birth was but thirty-seven years ago, when its flood-gates were opened and the Spirit-world was permitted to manifest its power in a more diffusive manner. No thinking man of to-day would condemn his child to eternal suffering, and yet such was the attribute of the God you were called upon to love, reverence and worship before Spiritualism shed its light upon the earth.

Mr. Newton said, that before Mrs. Brigham should arise to make the closing speech, he wished to express in behalf of the society, their sincere thanks to the volunteers who have so kindly come here and instructed and entertained us to-day. May this be one of the anniversaries to be remembered by us with great pleasure.

MRS. BRIGHAM

then said: You will find my remarks will be in sympathy with the hour and the time, for both are very short. What needed to be said has been said; all the joy, all the gladness and all the congratulations necessary to be mentioned, have been laid before you, and nothing remains for us to do, but simply to gather up these thoughts as we might gather so much of blossoms and leaves, and bind them together with this little silken ribbon of poetic thought and of kindly greeting.

These remarks were followed by a poem pertinent to the occasion, and then the exercises closed with the congregation singing the doxology.

J. F. CLARK,

Corresponding Secretary.

After Years of Death in Life a Woman is Suddenly Restored.

Fifteen years ago A. J. Jernigan, of Washington County, Ga., married Miss Fannie Thompson, one of the most beautiful belles that ever reigned in Georgia society. For a couple of years Mr. and Mrs. Jernigan were leaders in social circles, but after the birth of a daughter the mother found herself completely paralyzed, and for years her condition has been such, that not only was she unable to move a limb, but her tongue was paralyzed so that she could not speak, and she had to be fed on liquid food. A few weeks ago Mrs. Jernigan was given up for dead. The watchers stood around her bed momentarily expecting the expiring breath, while the sufferer lay almost without a respiration. She seemed at length to fall asleep, and the watchers left the room. During the whole morning the sufferer, without the knowledge of the attendants, lay, not as they supposed in a stupor, but in silent prayer. She threw her whole soul into an appeal to God to save her for her daughter's sake. It was the fourth hour of her prayer when her attendants had retired. Suddenly she imagined she heard words repeated:

"Arise, thy faith hath made thee whole." Offering up one more fervent prayer, she found that the power of motion had returned to her, and the conviction came to her that God had indeed answered her prayer. Getting up she felt as strong as on the day she was married. Hastily dressing, she opened the door into the adjoining room, where she appeared before her husband and friends as though risen from the grave.

"Fear not," she said. "God has restored me to life." The whole company knelt down and thanked God for what had occurred. That afternoon she walked half a mile to church for the purpose of praying, at the end of which she was not the least fatigued. The incident excited the whole county and hundreds have been calling on her, all of whom she assures that her cure has come from God.

Dr. Bourne's recent work on crime in France and Italy seems to show that, in France, crimes against the person are increasing somewhat, while those against property are diminishing. In Italy "crimes of the blood" are three times more numerous than in France, and murder is six times more frequent. Assassination is slightly increasing in France. In Italy the number of paricides is about double that in France. In both countries there is a notable diminution in criminal poisoning. Attempts against chastity are much less frequent in Italy, and in France these "crimes against children" augment in frightful proportions. Infanticide is twice as great in France.

A COMPARISON

Of the Scriptural and Spiritual Evidences of Man's Continued Existence.

An Address Delivered by Wm. Emmette Coleman at the Metropolitan Temple, San Francisco, Cal., on the Occasion of the Celebration of the 35th Anniversary of the Advent of Modern Spiritualism, March 29, 1885.

We live in a materialistic age,—an age in which evidence of a continued individualized existence for man after physical dissolution is imperatively demanded, in order to check the onward march of blank materialism, which positively denies the possibility of any conscious life after death of the body, and of a more cautious Agnosticism, which though it does not absolutely deny the possibility of such continued existence, yet relegates the subject to the domain of the unknowable, and has practically no belief in man's spirit-crowned immortality. In the civilized world the two systems of thought, the Christian and the Spiritualist, profess to present to the world with evidence of the existence of a soul in man which does not perish everlastingly when the body dies. On this anniversary celebration of the advent of one of these two systems, it is fitting that we contrast the so-called evidences of the future life offered to us by the two.

I.—CHRISTIAN EVIDENCES.

The Christian evidences are contained in the Bible. Examining first the Old Testament, we find that the doctrine of a future life is not taught in the Books of Moses, the Psalms, or the historical books. The well-known passage in Job (xix. 25) often claimed as voicing a belief in the resurrection of the body is now admitted by orthodox scholars, when correctly translated, to have no reference to a future life for man. Isaiah and Ezekiel contain a few vague allusions to a possible resurrection of the Hebrew race; and Daniel, written about 165 years before Christ, speaks of a partial resurrection of the dead that should take place in the near future, which resurrection, as we know, did not occur as predicted. It is a peculiar fact, that although Moses is said to have been learned in all the wisdom of the Egyptians, and though the Egyptians thousands of years before the existence of the Hebrew nation had an abiding faith in the continued life of the soul after death, their oldest and greatest sacred book, the so-called "Book of the Dead," being devoted specially to the experience of the soul after death, yet not a word is said in the books ascribed to Moses about a future life for the soul, nor is the doctrine explicitly taught anywhere in the Old Testament. Not a particle of evidence, then, does the Old Testament give us on this momentous question.

It is claimed, though, that Jesus, as revealed in the New Testament, "brought life and immortality to light." Now, it is conceded by Christian scholars that the views held by Jesus and the Apostles concerning the future life were the same as those entertained by the Jews of his day, the Sadducees excepted. All the ideas taught by Jesus and the early Christians concerning the resurrection and the future life are found in Jewish books written before Jesus was born. See the Book of Enoch, the Book of Wisdom, etc. Jesus and the Apostles merely accepted the current teachings of their countrymen on this subject, that is all. Though the canonical sacred books of the Jews failed to teach the doctrine of a future life, yet the apocryphal books, those denied a place in the Hebrew Bible, did teach this doctrine; and Jesus's teachings thereupon coincided largely with those in the apocryphal or excluded books. There are two or three asserted historical events in the New Testament upon which the Christians base their evidence of a future life for the soul; namely, the appearance of Moses and Elijah on the mount of transfiguration, the resurrection of Jesus, and his subsequent appearance to Paul. But what evidence have we, worthy of being called scientific, that these supposed events ever occurred? The books containing them—Paul's epistles excepted—were written long after the time of their supposed occurrence, and are full of similar "supernatural" stories, undoubtedly mythical and legendary. We have the testimony of no eye-witness, except in one case, that of Paul. The several accounts of these occurrences are extremely contradictory, and cannot be reconciled. We have no means of testing the sources of information of the gospel writers concerning the appearance of Moses and Elijah or the resurrection of Jesus, nor those of the author of the Acts of the Apostles concerning Jesus's appearance to Paul. No one knows who the authors of these books are; they were certainly not written by Matthew, Mark, Luke, and John, though fragments of the writings of some of these men are probably, but not certainly, contained in the four gospels and the Acts. The testimony of pseudonymous or anonymous writers to the occurrence of such extraordinary events nearly 2,000 years ago cannot possibly be accepted in this age of critical analysis and rigid scientific scrutiny; and it is a well-known fact that many of the most learned scholars and theologians in the church of to-day have renounced all faith in the truth of their occurrence, and regard the biblical narratives of these supposed evidences of a future life as unhistorical myths and legends. That there was, however, some historical basis for the belief in the resurrection of Jesus and his appearance to Paul is evident from the writings of Paul himself. Paul had a personal acquaintance with Peter, James, and John, and perhaps the other apostles; and in I Corinthians xv. he speaks of Jesus having been seen alive various times after his death by one or more of the apostles, and also at a later time by himself, Paul. There is no reasonable doubt but that the apostles and Paul really believed in the resurrection of Jesus and his appearance after death; but of the circumstances of these appearances Paul, our only valid witness, tells us nothing. It is impossible for us to tell the grounds upon which this belief was held, as no reliance can be placed in the confused, contradictory, and impossible narratives of the gospels and the Acts. As Paul tells us of his having seen and heard wonderful things through visions of the upper heaven, it is probable that Jesus was presented to him in one of these visions. But the fact that Paul saw Jesus in a state of ecstatic rhapsody is of itself no absolute proof of the reality of the vision, or that Jesus did really appear to Paul; and so, also, in the cases of the other alleged appearances of Jesus. Mind, I am not denying that Jesus did thus appear,—in fact I think it probable that Jesus was really seen by Paul, and also by some or more persons immediately after his crucifixion,—but belief is not substantial evidence. The fact that Paul so thought is not accepted as valid evidence of its truth to-day; and many eminent Christians now think that Paul and the Apostles were mistaken, deluded, mad and women, in all acts of the

world, have seen visions unreal, delusive, fanciful; and the mere fact that a person asserts that he or she has seen Jesus or any other dead person in a vision will not be accepted in this age of the world without other corroborative evidence. The writings of a man dead over 1,800 years, even though they had not been tampered with or interpolated, of which itself cannot be absolutely known, furnish of themselves no evidence of man's life after death. We need Paul and the Apostles here to cross-examine them, to find out the exact reasons for their belief in Jesus's continued existence, and all the circumstances connected with his supposed reappearance to them. This it is impossible for us to have; therefore, the so-called Christian evidences of a future life fall to the ground.

II.—THE SPIRITUALIST EVIDENCES.

In contrast to the Christian evidences, confined to narratives of alleged occurrences, nearly 2,000 years ago, the evidences of Spiritualism are right here, in our midst to-day, open to the candid, searching investigation of peer and peasant, scientist and mechanic, anybody and everybody. Witnesses innumerable confront us on every hand in a constantly increasing number. Instead of being confined to a few sporadic phenomena said to have been witnessed by two or three, or a dozen, persons in an obscure portion of the world 2,000 years ago, we have a vast congeries of phenomena, of myriad forms and variant character, simultaneously occurring in all parts of the civilized world. Instead of the testimony of the unknown authors or compilers of the gospels and the Acts, writing of things said to have occurred 50 or 100 years before their time, and of which they had no personal knowledge, we have the personal evidence at first hand of thousands, if not millions, of the present inhabitants of earth. Instead of the personal testimony of one great man, Paul, we have that of hundreds of earth's illustrious men and women. Instead of the testimony of Paul that he and others had seen Jesus after death, with no particulars of the manner and circumstances of his appearances, we have now the testimony of a Davis that he has seen and conversed with Paul and John and many others of the so-called dead, and the testimony of numerous others that they have seen and conversed with those called dead, with full particulars of the circumstances and incidents connected with the appearances. Instead of the few conflicting and mythical sayings said to have been uttered by Jesus after his death, we have a voluminous literature claiming to embody the utterances of the disembodied dead,—much of it, certainly, of no particular value to mankind, but a goodly portion of which is elevating, instructive, purifying, and ennobling. Instead of the silence of Jesus, in his post-mortem instructions as recorded, concerning the true character of the land of spirits, we have now detailed accounts of the nature of the soul-world and of the proper methods to be employed here to attain the larger quantity of happiness there. Instead of being compelled to be dependent upon the writings of ancient Asiatics for evidence of continued existence, we ourselves have now the opportunity to examine as carefully and as profitably as we choose the evidences of that life in our midst to-day. We have the privilege to see and know for ourselves, to ascertain if any sufficient and trustworthy evidence exists now, at this time, right here, for the continued existence of our own friends and relatives. Instead of being dependent on the very shadowy evidences of the resurrection of Jesus as our only proof of man's future life, we are now enabled, through the plentitude of the spiritual evidences, to test the evidence for the continued existence of our sons and daughters, wives and husbands, fathers and mothers; and if they live, then we know we shall live also. In this materialistic age, the only veritable evidence of a future life is that which can be scientifically demonstrated; we must have living, ever-present facts to reach the skeptic and the scientist. And both skeptics and scientists have been reached in large numbers by the spiritual phenomena. One of the strongest proofs of the great superiority of the spiritual over the Christian evidences is this: A large number of Materialists, men like Alfred Russel Wallace, Dr. Hare, Judge Edmonds, Robert Owen, Robert Dale Owen, thoroughly conversant with the asserted Christian evidences of a future life, but despite that knowledge utter disbelievers in all spiritual existence, have been, through the spiritual evidences, brought to a full realization of the actuality of the spiritual world and of man's immortality. The thousands of Materialists converted to a belief in the reality of the spiritual realm through Spiritualism, over whom Christianity had no effect whatever, affords the best practical proof of the vast superiority of the one system of evidence over the other. The one belongs to the dead past; the other greets us in the living present.

In conclusion, the striking contrast between the teachings of Jesus and the early Christians as found in the New Testament and those of Spiritualism, concerning the nature of the future life, may be succinctly outlined. The Scriptures teach the eternal punishment of wicked mortals and fallen angels in everlasting hell-fire; Spiritualism teaches the non-existence of the fallen angels and the lake of fire, and that there is no eternal punishment,—only a natural progress of all lower mentalities in the Spirit-world to a higher plane, all punishment being remedial, the result of natural causes, inherent in the nature of things. The New Testament teaches the existence of a fixed, material heaven, above the clouds, ruled autocratically by a local, personal god, seated on a throne, attended by hosts of non-human, winged angels; Spiritualism teaches that heaven is a mental condition,—happiness, harmony,—not a fixed location, and that in the spiritual world no trace can be found of a masculine potentate, enthroned in solemn awe, to whom all mortals lucky enough to reach his kingdom must eternally render abject obedience in servile slavishness, and that all angels are human spirits, devoid of wings, who have progressed into a high and pure condition from the lower spheres of the spirit realm.

The New Testament teaches that heaven is a Jewish city,—the New Jerusalem, paved with streets of gold, with precious stones adorning its gates and walls, with twelve gates having the names of the twelve tribes of Israel inscribed thereon, and twelve foundations, with the twelve apostles' names on them; the city being a four square every way, 1,500 miles wide, long, and high. Spiritualism declares that the Spirit-world is not a city, but a series of circles upon circles and spheres upon spheres, spanning the immensity of space,—worlds corresponding in many things to this world and the other physical planets that people the universe. Jesus and the apostles evidently conceived heaven to be created miraculously by the arbitrary fiat of Jehovah; Spiritualism pronounces all Spirit-worlds to be evolved from material worlds or from lower spiritual worlds through laws eternal as nature. Christianity and the

Bible threaten eternal damnation as a penalty for non-belief in Jesus; while Spiritualism declares that the belief or non-belief in Jesus weighs nothing as against the soul's salvation, the attainment of heaven being dependent solely upon the character and aspiration of the individual, independent of all beliefs in speculative doctrines, and that, if any thing, the belief in the supremacy of Jesus, on earth and in heaven, being an intellectual error, will retard rather than advance the soul's progress in light and love, purity and wisdom. The New Testament and Christianity teach that man's salvation, in a measure, depends upon his submission to the rite of baptism; Spiritualism affirms baptism to be of no avail; a foolish relic of ancient superstition, a belief in its efficacy cramping the mind and dwarfing the powers of the soul, inimical rather than favorable to the soul's purification. The Scriptures affirm that salvation consists in being saved from a burning hell and a personal devil; Spiritualism teaches that there is neither hell nor devil to be saved from, and that salvation consists in being saved from the effects of ignorance and immortality, consequent upon the present imperfect condition of the human race,—which salvation can only be attained in this or any other world by each individual soul striving to elevate itself from its debased condition and to gradually grow in virtue and truth. The New Testament teaches salvation by and through Christ; Spiritualism knows no salvation through Christ or any other person male or female,—the man Jesus being able to save himself only, every soul being its own savior, assisted of course by other sympathizing souls, like Jesus, Paul, and other philanthropists. Jesus and the Apostles appear to have believed that the body and soul of man remained unconscious till the judgment day, when all material bodies would rise from the dead reanimated, to live forever in the future world. Spiritualism affirms that the material body decomposes and is never restored to life,—it having no place in the Spirit-world, it being impossible for purely material things to exist in that realm. Christ and the Apostles taught that at the end of the world (in that generation) a general judgment would take place, with Christ as the judge, seated on a cloudy throne, before which throne all that have ever lived on earth would be assembled, in their material bodies; that the records of each life kept by angels would be read, and the entire multitude be separated into two great divisions,—those on the right hand passing into an eternal, changeless heaven, and those on the left into an everlasting furnace of fire, there to remain forever and forever. Spiritualism shows this to be a fancy sketch,—that no material resurrection or judgment day will ever happen; that immediately after death each human soul enters upon its never-ending pathway through the spheres, upward and onward forever,—the day of judgment in our sense taking place at the entrance of each soul into spirit-life, and in a more extended sense in every day of the life of every soul,—a constant fact in the consciousness of all. Also that Jesus has no connection with the judgment of any soul save his own, in any peculiar or special sense.

Jesus and the Bible writers evidently believed that the nature of the future life, both in heaven and hell, was definitely fixed, devoid of change or progress eternally; Spiritualism teaches eternal progression as the birthright of every soul, whether high or low, that no fixity, no stagnation, exists anywhere in the wide universe, but unceasing motion, change, everywhere is regnant. The New Testament affirms the constant occupation of the sanctified elect in their seven-by-nine heaven to be the adoration of Jehovah and the Lamb, psalm-singing, harp-playing, and palm-branch waving around the throne; and that the ceaseless occupation of the damned in hell is weeping, wailing, and gnashing of teeth in agony indescribable and in despair illimitable. Spiritualism, on the other hand, informs us of a variety of occupations in spirit-life, both in higher and lower spheres, transcending those of earth; that intellectual and spiritual culture constitutes a never ending source of employment and enjoyment; that the study of every branch of knowledge is pursued, all the arts and sciences sedulously cultivated; that constant activity pervades the entire spirit realm, moral, intellectual, social; that works of beneficence, both to denizens of earthly planets and to the less fortunate occupants of the Spirit-worlds engage the attention of myriads of spirits; that instead of one or two faculties of our mind (veneration, tune, etc.) being in constant exercise, all the departments of our nature are attuned to healthful exercise and use, our characters rounded out into fair and beautiful proportions.

Finally, Jesus taught that there was no marriage in the future life; while Spiritualism teaches that the domestic relations are eternal; that all true marital unions continue in the after-life; that all souls have eternal soul-mates, the two being destined in time to be eternally conjoined as one; and that there is no such thing as bachelorhood or old maidism in the spirit country, except in the earlier experiences of some spirits, the very universe itself being redolent of nuptial unions in all departments of being, the sex-principle being inherent in the eternal constitution of things.

In no one particular then does the description of our future home found in the Bible correspond with the sublime and virtue-inspiring realities of spirit existence open to our gaze in this age of spiritual light and revelation. The one was the crude conception of an unprepared, unenlightened era; the other the actual reality itself, portrayed by those participating in its heavenly scenes, described to us as best they can in earthly verbalism. The immeasurable superiority of the spiritualistic to the scriptural, in this regard, is as evident as is the superiority of the spiritual evidences of continued existence over the asserted evidences of a future life contained in the Christian Scriptures.

The number of non-working holidays in France, including Sundays, amounts to 100 whole days in each year. In Greece they have 100 days; in England there are eighty-four; in Russia sixty-six; in Brussels sixty-five; in the United States it varies in different States, but few, if any, of the latter have more than seven or eight legal holidays in the year in addition to Sundays.

Should all the men, women, and children in London be seized with a laudable desire of attending church on the same Sunday but a trifle more than one-third could be accommodated; or, to put it another way, almost a million of the inhabitants of London who are old enough to attend divine worship are unprovided for.

No one has ever been able to tell why one side of a street should be better for business purposes than the other side, but it is a fact, nevertheless. In New York the west side of the streets running north and south, and south side of the streets running east and west, seem to be the favorite.

Free Thought.

An Open Letter to Alexander Wilder.

During fifteen years that I have taken the RELIGIO-PHILOSOPHICAL JOURNAL, I have read many articles from your pen, upon various subjects, and often admired them for the evidence they contained of learning and research; but learning, however profound in some particular things, imparts no weight or authority to outrageous and ridiculous,—not to say offensive dogmatism in other things where ignorance is bliss. This kind of dogmatism shows that learning in creeds and dogmas which has only explored in the old well worn ruts, always leaves the learner floundering among the myths of old theology, and still in the bondage of superstition. Hence, bold, dogmatic assumption is always the substitute for logic, science, knowledge.

I am led to this introduction by the following extract from your article in the JOURNAL of April 4th, under the title of "The Civilization that has been."

"In conclusion I avow my faith in the personal God. As I understand the term, we have but the alternative of a personal God or none. It is impossible to be an atheist and at the same time a moral or rational being. Will and Intelligence appear to me to constitute personality and identity; and I recognize these as one in the Being that gives to the universe its law, and that continually sustains it."

The italics are mine and I accept your alternative—a personal God or none, because the Indian's ideal—

"Sees God in the clouds, and hears him in the wind," as described by Pope, nor the pantheistic God held in solution, as it were, and seen "in the babbling brook," nor Othello's "Rolling Year," is just no God at all in any theological or common sense, and cannot possibly be the "personal" God that you believe in. Your God is identified by "Will and Intelligence," which means volition, reasoning faculties, activity, locality, decision, design, executive power, etc. These are characteristics of all personality and of the personality of your God as fully described in the Bible, which is the only record of, or the source of, your belief in him. The Bible records that he often changes his mind, repents, issues decrees; that he has head, eyes, tongue, body, feet, hands, and all the functions of personality or individuality. And like other persons in power and authority, you say he "gives laws to the universe and continually sustains it." He is a person of wonderful power. As Longfellow has it—

"If he but wave his hand
The mista collect, the rains fall thick and fast."

And yours was also, Milton's personal God with all creative powers and author of "Inferno."

"Providence foreknowledge, will and fate,
Fixed fate, free will, foreknowledge absolute."

Your postulate being admitted and the personality of God established upon your own and only evidence, I am prompted to ask a few questions for information.

1. As personality can only be cognized by limitations, and God being a personal entity, where and in what portion, spot or place in the boundless universe of space does he reside?

2. Having all power to create and form, and all foreknowledge, power, wisdom, and will, to see and fix future results to suit him, is it possible for anything to be contrary to his will, either in the minds and actions of mankind, or in the physical world of matter.

3. If he "give to the universe its laws and continually sustains it," is he not directly chargeable with all earthquakes, cyclones, shipwrecks, floods, fires, murders, wars, suffering, pains, sickness, sorrow and sin, and disasters by sea and land that constantly scourge the children of his own creation, thereby making them helpless victims of inexorable fate?

4. Hence, is it not the inevitable and legitimate corollary that he has commissioned Alexander Wilder as his pet pope in the disguise of modern Spiritualism—the philosophy and science of life—to announce to an anxious world the startling fact that "it is impossible to be an atheist" (and not believe as the Pope does), "and at the same time a moral or rational being"—ergo, all atheists are immoral, wicked, impure, profligate, unchaste, untruthful idiots, void of reasoning powers!

In your next "revelation" and bull against atheists, I shall expect that you will announce that non-believers shall believe in the continuity of life—immortality—and the power of our departed spirit friends to commune with us and manifest life beyond the grave by trance control, slate-writing, or any other mode of demonstration. Long live the Pope of modern Spiritualism!

The Pope Leo at Rome, "of the whole Catholic world," on his recent birthday, to a congregation of cardinals, mourned bitterly that "it is not even in our power to close in this Rome of ours, the gates against heresy; it is not in our power to prevent the diffusion of doctrines immoral or impious, nor to stop laws openly contradicting the dogmas of the teachings of the church." Sad, indeed, that the Bruno's are now suffered to live!

This is simply a groan over a lost power formerly possessed and used to burn, quarter, behead, torture and kill "atheists" and "close the gates" against their "heresy" and "immoral and impious" doctrines, which openly contradict the dogmas and teachings of the Pope. There is a similarity, if not the same spirit exhibited in your screed against unbelief in a personal God. As a faithful servant of your God, you would have to adopt the practice of the Pope of Rome against the immortality of atheism, because you will claim that God is no friend of, and will not condone immortality, which by your brilliant logic is atheism. According to your syllogism, my morality has no relation to a just, merciful, benevolent, charitable, upright life, "doing by others as I would have others do by me; but depends wholly upon others do by me;—because as you state it very plainly, "it is impossible to be an atheist and at the same time a moral or rational being." If an atheist, "liar," "thief," "unclean," "unjust," is already branded upon my forehead with "idiot" to crown the picture, because a "rational being" carries with it power of reasoning faculties, it won't do, Mr. Wilder! Spiritualism has no Pope and will never endure or tolerate any. Several have, in one way and another, attempted that role before you. In fact you have several rivals now trying to govtail several relics of old paganism and Egyptian idolatry upon the vigorous and young tree of modern Spiritualism, which sheds light and joy and knowledge over the blighting and bloody mental darkness of the past ages of priestcraft and superstition. The effort may check the wheels of progress, science and mental freedom for a time, but the old dogmas and creeds have long their grip on the present and future, and if you would be a human benefactor, you will devote your energies to breaking the chains of thought, to emancipate the

world from the lingering superstitions of the cruel past.

I speak plainly because you have wantonly insulted, in every meaning of the word, a large and growing class of eminent men, dead and living, who were and are at least your peers intellectually, as well as in "moral" character, as "rational beings." It is fully time that this kind of popish assumption and saltness in the name of modern spiritual philosophy, should be rebuked and abandoned. Yours,
W. S. WOOD,
Shawano, Wis.

"Christian Science" Examined.

(The Times, Hartford, Conn.)

We do not question the fact, which is very generally admitted by well informed people, that remarkable cures are sometimes effected through "faith," "prayer," and the "mind cure"; but the question occurs, is it the "prayers," and the "faith," independent of other conditions, that effect the cure? If we allow ourselves to take this ground we shall be compelled to admit that true faith among Christians is not common, and that but very few have yet learned how to pray. Are there not Christian fathers and mothers all over the land, in every town and city, praying for loved ones languishing on beds of sickness and suffering, and yet the relief does not come? It may be the beloved pastor of your church, who has been called upon to pray with a darling little one. Does he not pray as earnestly as ever any mortal prayed to the Father to spare his child; while all faith and prayers prove utterly in vain? The child dies, and the good pastor—God's faithful servant—is left overwhelmed with grief. How are we to explain these things? Must we conclude that while there are comparatively but very few, who through the exercise of "faith" and "prayer" have caused the sick to recover, the rest of the great body of Christians are still "in the bonds of iniquity," so that "their faith is vain," and their prayers are not acceptable in the sight of God?

There is but one way out of this difficulty, and that is by informing ourselves of the facts, and then without prejudice admitting them. These cures, no matter by what name they are called, never occur except through some one blessed with mediumistic powers. We noticed in the published narrative of "A Hartford Lady's Experience," in Wednesday's Times—a very remarkable and impressive statement—that a tangible hand was softly placed on hers. No one at all familiar with the laws of spirit manifestation can fail to see that that occurrence, as she lay awake and anxious, in response to her prayer, and also the resulting cure of her relative, were directly the work of a spiritual being; presumably one of the lady's own near friends "gone before." The lady was mediumistic.

There are hundreds of such cases. Why should they be less numerous to-day than they were in the days of Paul on the island of Malta, when by spiritual power the bite of the viper, fatal in all former cases, was in his rendered perfectly harmless. That Apostle informs us that "Some have the gift of healing." History tells us the same. From the days of Exedecus to the present time, we find its pages sprinkled with the names of those who have, at different periods in the world's history, astonished mankind with their wonderful powers. These gifts have not been confined to the Jews, or Christians; and not the least remarkable are those that have been known among heathen nations. It is not through "prayers" or "faith," or "Christian science" alone; that the cures are effected, but it is the power of the spirit world—the holy angels, operating through some mediumistic organizations, and we contend that the Spirit-world should have the credit of it.

Of late, men have been endeavoring to find some new name for it, and so they have called it the "faith cure," the "mind cure," and the "Christian science cure." "Faith cure" is very good; for with the true healer faith is an important factor. "Mind cure," is not so good, for, as Professor Buchanan says, "it comes from the agnostic spirit; that is, it suggests a mere thinking process, which even the materialist would recognize, and ignores the ever present and potent relations of the soul to its divine origin and affinity." "Christian science" is a still more unfortunate christening. When we consider the attitude of the church towards Galileo and our new system of astronomy which science has discovered; when we remember how long and bitterly it opposed the science of geology—how in all ages the church has been the enemy and opponent of science, we can scarcely avoid the conclusion that this is a ridiculous misnomer, calculated to excite the skeptic's scorn, and the ridicule of every one familiar with the history of science and the church. G. S.

Diamonds Found in a Dream.

A. Dessau, the diamond importer, of No. 4 Maiden-lane, has just received from South Africa two stones which he says are the largest diamonds in the world. They weigh in the rough 273½ and 174½ karats respectively. The first is somewhat faulty and will lose half its weight in the cutting, but it is expected to turn out 135 karats. Its value can only be determined after it has been cut. The second is relied upon to turn out at least ninety karats. Mr. Dessau is the importer of the "Cleveland" gem which weighs 42½ karats. He tells a strange story of the loss and recovery of two packages of diamonds about two months ago. They were in charge of Mr. Kennedy, his agent, and weighed in all about 1,100 karats, and were worth about \$2,000. Mr. Kennedy was taking them to the New Orleans Exposition. When he reached New Orleans he found that his diamonds were missing. Pinkerton's detectives were sent out to hunt them up, but their efforts were unavailing. About ten days ago Mr. Kennedy says he had a dream in which he thought he had lost the gems in the car and they were swept out by the porter. The next morning he hunted up the porter and gave him \$10 to show him the dirt heap where he usually dumped the contents of his dust-pans. After a prolonged search in the dirt the diamonds were found intact. Mr. Dessau triumphantly shows the stained packages, and says that Mr. Kennedy would not tell a lie.—New York Tribune.

Certain portions of New Mexico abound in petrifications of various kinds. It is no uncommon sight to see trees three feet in diameter and fifty feet long petrified and often crystallized. The crystals—red, yellow, black or white—are often very beautiful, and would make handsome ornaments for Eastern parlors.

The surest test for watered milk is said to consist in dipping a well-polished knitting needle into a deep vessel of milk, and then immediately withdrawing it in an upright position. If the milk is pure a drop of the fluid will hang to the needle, but the addition of even a small portion of water will prevent the adherence of the drop.

Woman and the Household.

BY HESTER M. POOLE.
[28 Greenwich Avenue, New York City.]

A MID-DAY DREAMER.

What, dreaming still?
Having reached the crowning height of the hill
Of life! When already the thoughtful eye,
Grown sadly discerning, sees fearfully nigh
The downward trend from youth's high aims?
In the face of losses, defeats and shame?
Of rebuffs and rebuffs in the struggle for life,
And that fiercer struggle, that bitter strife,
Against the desperate foe that ambushed lies
In the depths of our own personality:
The warfare bequeathed from ancestral blood
With the Hates, the Loves, the untamed brood
Of wild desires, which, unleashed, betray
Their ancient source in their savage play?

Yes, dreaming still,
In the face of all this. No power of will
Can hold quite in check the soul's high dreams
Of nobler things, the last good gleams
Of Hope's bright sunlight, whose rays so cheered
Youth's trusting heart. With vision cleared
From the glamour which once in rose tints draped
The fairest tasks, and into beauty shaped
Even the harshest lines of life's "ought" and
"must."
Yes, standing too high for the glamour and dust
Of life's road to bewilder, still visions most fair
Come to comfort, to strengthen, to silence despair,
Of an age in which only the Wrong is true.
And I dream that some of my dreams come true.

Sara A. Underwood.

Elizabeth Boynton Harbert has had the degree of Doctor of Philosophy conferred upon her by the Wesleyan Female College, Cincinnati.

A Colorado woman has discovered and done the assessment work on fourteen mining claims. In addition to this she has kept a hotel, and supported her worthless husband and two children.

Miss K. T. Morgan, formerly of New York, who has been teaching successfully in various cities of the South, has, according to the Nashville American, built up a school in the beautiful regions of the Cumberland tablelands in Tennessee, in which practical education in its largest and widest sense is the chief object in view.

Mrs. Alice Le Plongeon, now in New Orleans, is a remarkable woman as scientist and linguist. She has accompanied her husband in all his travels, and is a devoted and learned archaeologist. She is an English woman, quite young, and with a spiritual rather than a handsome face. During her journeys in Yucatan forests, Mrs. Le Plongeon was always a bloomer costume and carried her rifle and revolver. She is a dead shot, and expert hunter, and horsewoman, and can cook quite as well as she can talk, write or make photographs. She is in manner shy, modest, but with that admirable and adorable self-possession without which the charms of the most charming woman are imperiled. At the time Dr. Le Plongeon and his wife discovered the buried statue of Chacmal, now in the museum of the City of Mexico, their Indian guards revolted, being superstitious and did not want the statue to be removed from its hiding place. Mrs. Le Plongeon, with rifle and revolver, kept the Indians at bay until help could be summoned. This lady is the correspondent of the Field and Country Gentleman, and a constant and valued contributor to the Scientific American, to several illustrated papers of Madrid, and to scientific publications generally. She is a graceful speaker.

Travelers say that among the colonial possessions, or, more correctly, dependencies, of Holland, there is a remarkable little State, which, in its constitution and original costume of its inhabitants, surpasses the boldest dreams of the advocates of women's rights. In the island of Java, between the cities of Batavia and Samarang, is the kingdom of Bantam, which, although tributary to Holland, is an independent State. The sovereign is, indeed, a man, but all the rest of the government belongs to the fair sex. The King is entirely dependent upon his State Council. The highest authorities, military commanders and soldiers are, without exception, of the female sex. These amazons ride in the masculine style, wearing sharp steel points instead of spurs. They carry a pointed lance, which they swing very gracefully, and also a musket which is discharged at full gallop. The capital of this little State lies in the most picturesque part of the island in a fruitful plain, and is defended by two well kept fortresses.

GRAVE TRUTHS.
The following is copied from an exchange. The figures are taken from the statistics of the last census:

"Among what are called wage-earners in England, 7,668,000 are women. A portion, however, are in Wales. Of these 3,853,000 wives and others are engaged in household duties, 288,000 wives assist their husbands in divers occupations; and 92,000 wives, daughters and nieces of farmers figure in the agricultural class. Educational pursuits, which include teaching, the law and lecturing, are followed by 128,000 women. Female musicians and music mistresses number 11,376; inn or hotel servants, 26,487; and domestic servants, 1,230,460. In hospitals and institutions there are 11,528 females engaged; in wash-houses and baths, 170,670; and as char-women, 62,474. Some items will cause considerable astonishment. For instance, there are no fewer than 5,989 females engaged as commercial clerks; 171 "pointmen" at level crossings; 4,179 as "warehousemen"; 1,388 women engaged in various ramifications of the building trade; 2,035 as harness and whip-makers. Female farmers number 3,645; brush and broom-makers, 4,185; jennifers, 1,540; cane-workers, etc., 2,235; wood-turners and box-makers, 2,595; paper makers, 8,277; paper box-makers, etc., 8,718; coal miners, 3,099; lead-makers, 1,904; brick and tile-makers, 2,788; earthen-ware and glass manufacturers, 21,490. There are 25,772 women shopkeepers; 17,590 costermongers, etc.; 1,278 pawnbrokers, and 1,403 rag gatherers and dealers. Engaged as mechanics or laborers, but not specified, there are 17,779 women; while there are 616,435 women engaged as workers or dealers in dress.

"Charlotte Smith is President of the Women's National Industrial League of the United States. She is employed to gather statistics of female employments for the Government Labor Bureau. She finds that there are 125,000 bread-winning women in New York City; of these 32,000 are now out of employment, 30,000 are destitute. Twenty thousand girls drop from the working ranks into evil lives every year, mostly from the class of shop-girls and sales-women. What a comment upon our order of civilization! Twenty thousand girls driven to destruction every year!

"Now let some dullard give added emphasis to these fearful facts by drooling out the assertion that women are 'protected and supported by men!'"

WHAT FOLLOWS?
It seems to me that our first duty is to en-

able women to be self-supporting. It is a truism that every woman wants a home; that men are the aggressive forces, and are intended to conquer material wealth, to furnish the home and provide for the family. It is also a truism that woman should naturally and gracefully keep those homes in order, and administer economically and artistically, for the comfort, health and well-being of the household. To do this it is necessary:

1st. That she should have a home.
2nd. That she should be trained in the duties and amenities of a housekeeper.
Now we will turn from what should be, to what is.

What are the facts?
In one city, alone, 125,000 women are bread-winners, either wholly or in part self-supporting, and one quarter of this number are destitute. In other words, 30,000 of our sisters are either suffering, or living by their wits and subject to vile temptations. That is, enough are roaming the streets here to populate a small city or a rural county.

WOMANHOOD.
Suppose we go out and preach to these poor creatures of their duties? We will tell them that they should be happy centers of lovely homes, protected and supported by manly vigor? Would that place them in such homes, or fit them for such responsibilities?
How then, shall we meet this state of things, and prevent the increase of evil? In my opinion, it will do little good to go over whole libraries of theoretical political economy.

Society must first be educated to a true understanding of, and respect for, the nature and mission of womanhood. It must give woman perfect independence to work out her life in her own way, and ensure her the conditions for so doing.

To this the best men of the age agree. They are certain that society has every thing to gain and nothing to lose by the natural unfolding of those inherent powers which are God-implanted and immortal. They are helping women by voice and pen, by money and suggestion. They are working for the union of Love and Wisdom—for the development of true manhood as well as womanhood, that both may grow harmoniously and together, as "Perfect music into noble words."

It is to point out the end and indicate a few of the means, and to mark the steps of progress, that this column is devoted to Woman and the Household. However imperfect, and feeble the effort, at least it indicates the tendency of the times. Again, to those who have sent papers and documents, as well as letters of encouragement and sympathy, strangers in person but friends at heart, the editor once more gives grateful thanks, and is served to better work.

BOOK REVIEWS.
[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

INSOMNIA; AND OTHER DISORDERS OF SLEEP. By Henry M. Lyman, A. M., M. D., Professor of Physiology, and of Diseases of the Nervous System, in Rush Medical College; Professor of Theory and Practice of Medicine in the Woman's Medical College; and Physician to the Presbyterian Hospital, Chicago, Ill. Chicago: W. T. Keener. Price \$1.50.

It is a notable and pleasing fact to record that advanced thinkers among the men of letters and science to-day are beginning to realize "there are more things in heaven and earth than are dreamed of in your [their] philosophy." Prof. Lyman has taken a step far in advance of the rank and file of the profession in this work, in fully admitting the facts of prophetic dreams, womanhood, trance and clairvoyance, and showing not only a disposition, but a will to wrestle with the grand problems of Psychic Science, even though "the half has not [yet] been told," and although he has labored hard to explain the phenomena on the principle of disease or excitation of certain portions of the brain, of coincidence, and of unconscious cerebration, bringing forward long forgotten memories or impressions, unconsciously locked in the chambers of the brain, and revived through mental anxiety in the form of vivid dreams which furnish the desired information. It is very apparent he has worked earnestly to arrive at the bottom fact, even if he has not reached them.

The author in this volume has presented the definition and physiology of sleep as far as understood, in a very pleasant and instructive manner, and has given from his stand-point a concise treatise on sleeplessness, and its treatment; his only failure to accomplish what he has undertaken, seems to arise from his attempting to base his metaphysical conclusions upon a physical rather than a psychic basis. That he is satisfied there is much yet to learn in the field of psychic investigation, is evident from what precedes and follows this statement on page 144. He says here: "The psycho-physiologist must content himself, at present, with the attempt to show that it may not be incompatible with natural law for coming events to cast their shadows before them through the forms of a dream," and these foreshadowings he calls "clairvoyant dreams."

The "clairvoyance" of Mr. Rowland, quoted from Abercrombie, where he dreamed of certain important facts being revealed to him by his father, which in the minutest points proved correct, would seem to be a more positive evidence of the actual presence of that father improving the son, than "that the dream was merely a revival in consciousness of knowledge that had been long previously forgotten." One point of the vision, perhaps overlooked by the Professor, cannot be explained on his hypothesis. His father told him, "The papers relating to the transaction are in the hands of Mr. —, a writer (or attorney) who is now retired from professional business, and resides at Inverness, near Edinburgh." If this "renders it certain that the dream was merely a revival in consciousness of knowledge that had been long previously forgotten," whence the knowledge of this attorney's retiring from business and taking up his residence at Inverness? But one thing is certain, the learned Professor has started to investigate psychic influences and try to find a solution to the various problems presented, and his work will do much to help lead the profession to think in the right direction, and to search for the true explanation of occurring facts. The world does move and the medical profession must move along with it.

ON APPOINTMENT AND REMOVAL. By John W. Hoyt, LL. D., Paper, pp. 50, 12 mo. New York: John W. Lovell Company.

This is No. 539 of Lovell's Library, written by a man experienced in the ways of politics, a clear thinker and vigorous writer. Those wishing to be informed on the subject of "Civil Service Reform," can find no better epitome of the arguments by which it is sustained, and also the objections which can be urged against it.

ARNE: A Sketch of Norwegian Country Life. By Bjornstjerne Bjornson. New York: J. W. Lovell Company.

This is a translation of one of the celebrated Norwegian best stories, and induces the reader into the interior life, ways, customs and habits of rural Norway. The author is one of the greatest Northern Europe has produced, and among the first, if not the first, to give his nation a distinctive literature. The book is alike remarkable for simplicity of diction, descriptive power, poetic beauty of conception and profundity of thought.

FAMOUS WOMEN SERIES, VOL. X. HARRIET MARTINEAU. Mrs. F. Fenwick Miller. Boston: Roberts Bros. Price, \$1.00.

The series of short biographies, published under the general title of "Famous Women," contains many excellent works, none of which will be read with greater interest and profit than Mrs. Miller's sketch of Harriet Martineau. The author has necessarily drawn for much of her material upon the famous autobiography, the appearance of which, a few years since, created such a stir in intellectual and literary circles, producing the same kind of effect, though less marked, as the more recent publication of the Carlyle memoirs. But while acknowledging her indebtedness to the autobiography, Mrs. Miller gives expression to some very frank and rather ungracious criticism of that work, especially in reference to the editorial labors of Mrs. Chapman, intimating very strongly that the selection of this friend for the work on Miss Martineau's part, was prompted by motives of generous friendship rather than an undoubting knowledge of her fitness for the position. However this may be, there is no doubt that the life and works of Harriet Martineau are worthy of this and many more tributes of fame to come. She was a woman of strong powers, possessing a masterful intellect, and a clear and comprehensive understanding, which she brought to bear with telling force and effect upon the stirring political questions of the day. The list of topics for leading articles written for the *Daily News*, on which she served in an editorial capacity for a number of years, is almost exclusively confined to political and economic questions, such as are seldom made the subject of a woman's pen. With all that decision and energy of character, which many choose to describe as "masculine," Miss Martineau possessed the elements of a tender, high-souled womanhood, and among the most interesting chapters of her life are those which show her to us in the private capacity of friend, housekeeper, and neighbor. The reading of this biography, coming as it does almost simultaneously from the press with Mr. Crook's *Life of George Eliot*, inevitably invites comparison of the main characters in each. There can be no doubt that the author of *Middlemarch* was by far the rarer type, both of mind and character. The writer of the Political Fracts and the translator of Comte was not in any sense of the word a genius, but only a woman of very exceptional mental force and ability, who served her age with a zeal and fidelity that must command lasting regard and gratitude. She was a born agitator and reformer, while George Eliot, with all her radical thought and deep human sympathies, remained always more of a looker-on than participant in labors of this kind. The spirit of controversy was as distasteful to the one, as it was inspiring and fruitful of the best results to the other.

Magazines for April not before mentioned.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. For July, 1884. (D. Appleton & Co., New York.) The July number comes to hand late, but the varied and interesting Contents repays the reader's patience. Contents: A View of the Philosophy of Descartes, E. H. Rhodes; A Popular Statement of Idealism, Wm. M. Saltzer; Kant's Critique of Judgment, T. B. Vebber; Hegel's Introduction to the Philosophy of Religion, F. L. Soldan; Bradley's Principles of Logic, S. W. Dyde; A Study of the Iliad, Denton J. Sailer; Romaine's Innate Idea, A. Priori Ideas, and Subject Object Ideas, Condé B. Pallen; Notes and Discussions.

BABYHOOD. (18 Spruce Street, New York.) This magazine is devoted to the care of Infants and Young Children, and the general interests of the Nursery. Marion Harland continues her Familiar Talks with Mothers, and Dr. Jerome Walker his second paper on The Accidents and Injuries of Childhood, and their prompt treatment. Other articles are: True or Membrane Croup; Isolation in Contagious Diseases; Domestic Disinfection; The Care of the Hair; Nursery Problems, and Topics of the Day.

MIND IN NATURE. (The Cosmic Publishing Co., Chicago.) A monthly journal of Psychical, Medical and Scientific information. Bishop Samuel Fallows, D.D., writes on Facts vs. Theory; H. W. Thomas, D.D., on Mind; Mind, Prayer, and the Supernatural in Healing, by A. J. Parks, M. D., will be read with interest, as will The Doctrine of Evolution, by Prof. R. U. Piper; Coincidences, by Bishop Cox, D. D., and others.

THE MIND-CURE. (A. J. Swartz, Chicago, Ill.) The following contents shows that this number is equal to its predecessors, if not in advance: Practical Hints, or eight into two won't go; Roster's Mental Musings; A Plea for Liberty; Mental and Mind-Cure; Power of Mind over the Body; 'Twill be all the same in a hundred years; Editorial, etc.

THE INDEPENDENT PULPIT. (James D. Shaw, Waco, Tex.) Contents: The Standard of Right; Spirit Unthinkable; The Septic's Prayer; A Mild Criticism; Talmage and the Sabbath; Evils of "Revivals"; Schools of Reformation; The Origin of Sin.

THE SEASON. (The International News Co., New York.) A fashion monthly, containing all the latest designs in Dress, Millinery, Embroidery and fine Needlework.

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CORPULENCY. Recipe and notes how to harness it. Effectually and rapidly cure obesity without semi-starvation dieting, etc. European Mail, Oct. 24th, 1884. "It is not a new discovery, but the amount of it, but by affecting the source of obesity to induce a radical cure of the disease. Mr. H. makes no charge whatever; any person, rich or poor, can obtain his work gratis, by sending 6 cts. to cover postage to F. C. KENNEL, Esq., Webster House, St. Mark, Bedford St., London, Eng."

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 25, 1885.

Follies Associated with Spiritualism.

Enlightened Spiritualism has no tendency to folly, but there are many undisciplined minds that enter the spiritual ranks and bring their folly with them. These follies have become so abundant and conspicuous as to require the voice of warning and criticism. The most prevalent and damaging folly is that which arises from the lingering influence of blind superstition—the tendency to recognize in everything above the plane of commonplace life, a sacred and unquestionable authority before which reason and investigation must be dumb.

It is the fashion among large numbers of Spiritualists to receive everything that comes through a medium, with the same kind of faith which the orthodox Christian gives to his Bible. Commonplace utterances are accepted with admiration and wonder. "Oh! you should hear what the Bishop says through our medium," said an enthusiastic Spiritualist; "it is grand—it is sublime!" His level-headed friend endeavored to ascertain what was the character of these grand and sublime teachings, that excited so much enthusiasm, but the only thing definite he could get was: "Oh! he says, 'Thou shalt not steal! Thou shalt not lie! Thou shalt not commit murder! It is grand!'"

How often do we hear from the spiritual rostrum long, verbose and involved sentences, which seem to contain a promise of supernal wisdom, but when the sentence is finished, we find it difficult to remember anything in it, and if we look for some substantial and useful truth, we find only glittering froth; and yet there must be a class of minds that like to feed upon such froth, for if there were not a demand, the supply would not be so liberal. The number who prefer froth, especially if united with good elocution, to science and philosophy, is as great among Spiritualists as among orthodox churchgoers.

But to make the froth current coin it must come from a medium entranced, or supposed to be, and be attributed to some eminent dweller of the spirit land. The credulous Spiritualist does not stop to ask whether the utterance attributed to a spirit control is in any degree similar to the thought and utterance of the departed, or manifests any of his vigor of thought, his intelligence or his learning. Commonplace declamation and oft-repeated platitudes may be uttered and attributed to Franklin, Lincoln, Washington, Garfield, Confucius, Solon, Plato or even Jesus Christ, and all pass unquestioned as supernal wisdom; while the judicious few hold their peace, and probably decide that next Sunday they will seek edification elsewhere.

It is one of the easiest things in the world to get up a piece of declamation in a psychological trance, properly called somnolence, and the entranced subject, if credulous, may really believe he is controlled or inspired by some great spirit, but the most honest investigation will show that in most cases there is no spirit in actual control. If the spirit purports to be an ancient Greek, a single question will show that he has no knowledge of his native Grecian language, nor of historical events which happened in his own time nor of the recorded events of his own life—in short the knowledge of the speaker is nothing beyond that of the medium. If the speaker purport to be a modern of our own times, he can tell us nothing of his own family affairs or of his political and literary associations, or the subjects of scientific and literary investigation with which his best years were occupied. Of course then the supposed spirit is not there. The medium may be deceived by his own imagination, or he may be a wilful fraud, as in a case we might name, in which the medium attempted to personate a distinguished scientist, and when asked a few scientific questions, replied only

by asking similar questions himself. Not getting any answers, however, that would assist him, he appeared to become enraged because the inquirer asked questions of the spirits and would not help them to answer by giving the information they called for.

Let us not be misunderstood; we are quite sure there are genuine responses from spirits through mediums which give information to the hearer, but we cannot accept rhodomontade declamations and generalizations which do not go beyond the knowledge and capacity of the medium as any evidence of a spiritual message; on the contrary the so-called messages often give unmistakable evidence of originating solely with the medium, as when they exhibit the medium's rivalry or jealousy, or selfish purposes. When the spirit says: "My medium ought to have a red dress," or "this medium should be generously assisted," or "this medium if placed in a proper situation would develop the most wonderful powers that have ever been known," the origin of the speech is very obvious. But even this class of speeches is accepted with avidity by the credulous, and a medium of limited intellectual and moral capacity will have followers writing down every thing she says as delightful wisdom, and recording her suggestions and prophecies year after year never discouraged by their total failure.

A man of apparent intelligence will follow the supposed communications of great spirits who have some wonderful mission for him to perform, and who promise him wonderful success, until he finds by the failure of all the promises and the abject poverty to which he is reduced, that he must give it up and try as a sadder and wiser man to earn his living like his neighbors.

Another, fresh in his limited spiritual knowledge and with zeal in proportion to his freshness, fortunate enough to have a good bank account and a prosperous business, concludes that he must help Spiritualism by some grand enterprise. He declines bringing to the subject the strong, hard sense and business principles, which have made him successful in the financial world; he does not wait to familiarize himself with the needs of Spiritualism, the personnel of the public movement and the best channels for promoting the true interests of the cause, but "goes it blind." He unfolds his scheme to some sensitive for consideration, and of course, gets what he seeks, a prompt approval of his scheme—he has simply controlled the sensitive and got a reflex of his own views. He falls into medium worship and the only result of his indiscreet and hasty benevolence is an ocean of transcendental gush and chaotic vaporings, which neither promotes science, religion nor philanthropy; and Spiritualism gains more discredit than honor or profit.

The worship of mediums is no improvement upon the worship of the orthodox—not at all. When the death of a Boston medium was spoken of as an *apothecia*, we were reminded that the credulous Spiritualist does not wait for death to give his medium an *apothecia*, but defies the medium while living with such unreserved faith that the grossest and most impudent fraud does not repel him. The word of the fraudulent medium is accepted against the declarations of his own most worthy friends, and the most honorable citizens. The medio-mania of some men and women whom we might name as prominent examples, amounts to a fanaticism bordering on insanity.

These are the follies which repel cultivated minds from the sphere of Spiritualism. When we see sincere Spiritualists withdrawing from association with Spiritualist movements, on account of the fraud, ignorance and corruption that they recognize, it is certainly the duty of the press to speak out in a warning voice, and if this duty is neglected by others it is so much the more incumbent upon the JOURNAL to speak of the follies that dishonor our cause.

Telepathy—London Psychical Research Society.

Telepathy—mind influence or power—far feeling or feeling at a distance by means of the brain; or, "mind acting on mind otherwise than by the recognized organs of sense"—is real. While it is wise to recognize this as a factor in psychical experience and experiment, it is not well to try to make it cover too much ground, or have too narrow a definition. A class of scientists are desperately bent on ignoring all spirit influence, even a spirit in man, not dependent on his body for its being and power. They define telepathy as the influence of the mind within a man; but it is more than this. It is the influence of mind in man clad in his earthly body, and also the influence of mind in man clad in his celestial body. Man affects his fellow here, and man "over there" also affects man here. Spirit in earthly and also in celestial bodies reach and influence each other in wonderful yet natural ways. The first part of this definition some accept; the last they either repudiate, or assume toward it an attitude of carefully tended agnosticism, which lily conceals their positive disbelief; and their constant aim, seemingly, is to make telepathy, defined in their way, push spirit-power out of sight and banish it into the limbo of absurdity. They will fail! Their random blows will be of no lasting harm, and their telepathic club will become a staff helping glad pilgrims on their way toward light from the Spirit-world.

An able writer in *Light* says: In the February number of the *Contemporary Review* there is an article by Mr. Myers, the inventor of the term telepathy, in which he "believes that he has shown that in the vast majority of cases where Spiritualists are prone to refer automatic writing to some unseen intelligence there is really no valid ground for such an assumption."

The facts which Mr. Myers puts forward as proof of his hypothesis as to automatic writing are very few, and by no means warrant the conclusions he has arrived at. . . . Mr. Myers will admit that a large proportion of automatic writing may arise out of unconscious brain cerebration, and they will also admit that as man is a spiritual being while in the flesh, a considerable proportion of automatic writings may be dictated by his own spiritual nature, unknown to his earthly reason; but all Spiritualists believe in inspiration by spiritual beings outside themselves, and these automatic writings must sometimes proceed from this source.

The London correspondent of *Light* continues:

However, it is well that the skepticism of Mr. Myers should be brought to bear on Spiritualists in this matter, and that the subject should be reconsidered, and it is to be desired that those who can give instances in which automatic writings must have come from external sources, should record them in *Light*. Mr. Myers certainly qualifies his sweeping assertion when he adds: "I am, indeed, aware that some cases of a different kind (to unconscious cerebration) are alleged to exist—cases where automatic writing has communicated facts demonstrably not known to the writer or to any one present. How far these cases satisfy the very rigid scrutiny to which they ought obviously to be subjected is a question which I may perhaps find some other opportunity of discussing."

Now surely it was Mr. Myers's obvious duty as an investigator of psychic facts, to submit the statements of Spiritualists to "a very rigorous scrutiny" before committing himself to a theory which would dispense with all spiritualistic agency, and reduce spiritualistic phenomena so-called, to the operation of physical movements only.

Mr. Myers is not the only learned writer who by pseudo-scientific processes has committed himself against Spiritualism before he had given it due examination. That unscientific kind of so-called science has its votaries, in America as well as in England, and they hold their heads high, as vain men are apt to do.

A case of apparition an hour after death is attributed to telepathic action of the brain of the deceased person by Mr. Myers and Mr. Guyney, and *Light's* correspondent says:

In the presence of Napoleon III., a detached hand was seen by all present to write in the light and on the table immediately under inspection, and this hand was kissed by the Emperor. Was all this the result of the telepathic cerebration of Mr. Home?

It seems that although the Society for Psychical Research has had no sittings with Mr. Eglinton to test his slate-writing, some of its members sat with him without results. On this fact we have the following excellent comment from this critic in *Light*, solving the failure on their own theory. "The failure is easily explainable on the telepathic theory. The sensitive and his controls feeling that they were surrounded by a hostile, prejudicing influence were thus paralyzed."

Continuing, *Light's* correspondent makes this grave charge:

But I have this against the managers of the Society, that while inviting discussions at its public meetings, they most carefully withhold from their printed reports, the names and thoughts of the few thinkers who venture to call the telepathic and other conclusions in question. This jealous exclusiveness is surely not justifiable in an open society avowing itself to be one of research.

These sentences close the article of the trenchant writer:

Those who believe in the spiritualistic view and have united themselves into the London Spiritualist Alliance can produce abundant proof of—(1) True clairvoyance as distinguished from thought-reading. (2) Direct psychic or spirit writing within closed doors and laboratories. (3) The "passage of matter through matter." (4) The materialization of the human form.

In conclusion, it is a remarkable and very serious matter for consideration, that a society carefully inaugurated under the auspices of "all the talents" for the purposes of Psychical Research, should, after three years' labor, find itself, as it were, deliberately and laboriously stranded in a form of agnosticism, and while ignoring the spiritualistic theory, should expend about £1,000 a-year in a subtle attempt, under the disguise of a Greek synonym, to insinuate into the inquiring mind a quasi-scientific form of materialism.

The editor of *Light* well says:

We insert the above in the interests of free discussion, and with no desire in the world to encourage any disparagement of the useful work which this society is doing.

Let the society continue its work. It has not repudiated Spiritualism and will, in due time, exhaust this telepathic fever, fall in explaining much psychic phenomena in this way, and go on to a thorough research, with the spiritual theory as a working hypothesis.

Very Desirable but Difficult to Obtain.

Mr. C. C. Mead, of Boston, in renewing his subscription, writes:

I always find something appetible in your weekly bill of fare. The article in your last issue, copied from *London Light*, giving a graphic account of a well attested apparition scene in good light, and under crucial conditions, is the kind of reading that the average inquirer wants and suffers for the want thereof. Seems to me, it would be a great gain if states in place of the many long articles which give us no news or knowledge, more accounts similar to this one. We want more experience and less theory.

In common with our worthy correspondent and thousands of readers we gladly hail the appearance of such a report as that made by Mr. Farmer to *Light*, and wish the JOURNAL could fill a page or more each week with records of manifestations equally well authenticated and valuable. Unfortunately for the reading public such carefully conducted experiments are very rare. Again, few as there are, the number for publication is still further reduced owing to the reluctance of private investigators with private and professional mediums to spread the results before the world, because of the publicity it would give the participants and the draft upon their time and patience that would at once ensue from inquirers, with requests to witness the phenomena. Demands wholly beyond the power of the parties to grant, owing to their environment.

One well authenticated, carefully prepared account of phenomena occurring under conditions precluding all possibility of self-deception, and conscious or unconscious deception on the part of the medium, is worth more than thousands of doubtful cases where the manifestations are observed under objectionable conditions by those incompetent to observe correctly, or accurately record their imperfect observations. The JOURNAL could fill its entire space each week with current stories of manifestations, but beyond enabling the reader to kill time and amuse himself they would have little value. If it can-

not have both, the JOURNAL prefers quality to quantity, and so do its readers, including Mr. Mead undoubtedly. There are hundreds of manifestations weekly occurring in the privacy of the Home Circle and some with public mediums, well worth recording; but most of these, however valuable, to the careful seeker after truth, are voted tame by a class whose vitiated taste demands Munchausen stories evolved from the unhealthy imagination of weak minds; and these latter are the sort most often spread before the public. So diseased has the public taste in some quarters become that unless the story tells of spirits walking out arrayed in "diamonds" dancing a fancy dance, eating apples, putting coal in the stove, indulging in frivolous repartee and doing low comedy or the melodramatic, it has no interest. But we are proud to say that the JOURNAL's subscribers are not of this class.

There is a wealth of evidence in the hands of our readers, which ought to be given to the public, proofs of spirit return, simple in their manifestation and easily understood, being wholly free from the clap-trap too often accompanying mercantile manifestations. More can be had by the formation of Home Circles and patient, persistent effort in these circles; let us have a rapid increase of them.

Our correspondent complains that the long articles in the JOURNAL contain "no news or knowledge." Possibly he may mean "no gossip or accounts of current spiritual phenomena." He will hardly say they do not contain much that is news to many and well calculated to increase the knowledge of the reader, who has leisure to carefully digest and assimilate the contents. The mere acquisition of facts—the mere observation of phenomena, at first or second hand—without reflection, is worse than useless and invariably leads to superstition. The facts of spirit phenomena are of no more practical use if simply laid away in a fact warehouse than is a storehouse full of grain to the starving man who can only look at it through the barred window. To the confirmed Spiritualist, the further pursuit of facts merely as facts, is a waste of time, except where they exhibit some phase heretofore unknown and calculated to increase his spiritual knowledge and enlarge his spiritual discernment.

Buckley and the Boys Did It.

Rev. J. B. Buckley don't propose to allow re-opening of communication with the Spirit-world, at least the belief in it, if he can prevent it. For him the evidence was all in and the case closed a couple of thousand years ago. The devout Theosophist tells of the marvellous things done by Koot Hoomi and his vassals in their far-off retreat among the Himalayan mountains, and of the mysterious manifestations of this king of magic in different parts of the world; he looks with condescending pity upon the benighted millions of Spiritualists, who ignore the Great Magician. Brother Buckley fondly dwells upon the stories of miracles which come to him through the dim vista of the past from the hills and valleys of Judea. He, no doubt, regrets that his advent on earth had not been synchronous with that of Wesley, and thus have enabled him to disabuse the mind of the father of Methodism of that delusion of the devil, spirit manifestation. Buckley asserts that the average Methodist preacher is incompetent to judge of these phenomena for himself, that he don't know enough to deal with the diabolical thing and had best leave it all in the hands of Buckley. Buckley ought to know more of the ability of his brother ministers than we do and we shall not interfere. We seriously doubt, however, if his claim will be allowed by any considerable number of Methodist ministers. Buckley has done some good service in exposing frauds, though, and for this he deserves the thanks of all intelligent Spiritualists, whatever his motive may have been. It seems from a New York dispatch of the 18th inst. to the Chicago *Tribune* that Buckley has again been exploiting among pseudo-mediums with good results. Here is the account:

The investigation of ghostly deluges by spiritualistic mediums has long been a specialty of the Rev. J. B. Buckley of the Methodist Church. He thought he had given sufficient attention to all phases of the subject, including the wonders of materialization, and his positive declaration was that everything was downright fraud. But something new has just commanded his attention. Mediums John and Victoria Farren have been advertising that they reproduced in their circles under the eyes of their visitors, the words and the form of the dead. A scientific inquiry was imparted to the exhibition by means of a brief preliminary lecture, in which it was set forth that the complete nervous system of a human being—that is to say, the fine network of nerves which extends to the remotest parts of the body and is connected with the brain—is the part brought back into temporary life by mediumship. It was such a shape that was to be seen in this instance for a dollar per visitor. Then the lights were made so dim that nothing could be seen with much distinctness, and the mediums took their places in a cabinet, as usual. Soon the man came out, professedly in a trance, and stood before the semi-circle of spectators. Slowly from out of his side seemed to be developed a gauzy, whitish substance which, under manipulation of his hands, accompanied by constant sighing and groaning, as though the phenomenon was exhaustive and painful, gradually assumed the rather vague shape of a human figure. This in turn disappeared, and the medium retired, having impressed the credulous that they had witnessed something weird. Dr. Buckley was satisfied that the man simply drew a structure of thin cloth from under his own garb. In order to expose the trick, however, two of his young friends, Arthur M. McCormack and William Morris, athletes, went to a séance at the Farrens' house in Second avenue, flashed a light on the medium, caught him in their arms, and captured the quite palpable material used in materializing the ghost.

The father-in-law of the *Tribune* has apparently instructed the son-in-law manager to collect reports like the above from all quarters of the globe regardless of cost, but to carefully suppress everything favorable to Spiritualism. The Presbyterian son of a Presbyterian D. D. seems to give the *Tribune's* father-in-law much satisfaction both as a son-in-law and manager. We rejoice at this for the old man needs comfort more than

ver since one day last November when a political thunderbolt blasted the fondly cherished dream of his old age.

We have no objection to the publication of whatever of fact the above dispatch contains; the JOURNAL publishes exposures frequently. The only difference between the policy of the *Tribune* and that of the JOURNAL in publishing such news is this: The *Tribune* does it to cater to religious prejudice and the JOURNAL to separate the fraudulent from the genuine. Every issue of the *Tribune* contains advertisements of such characters as are exposed in the above telegram: The JOURNAL will not admit their advertisements. The *Tribune* invites support from and sells space to prostitutes, pimps and charlatans, believing them to be such, and then attempts to cover its mercenary spirit and square its record by publishing reports of exposures, and accounts written by its reporters who visit these places professionally.

"Mediums John and Victoria Farren," as the *Tribune* account calls them, are unknown to the Spiritualist public; we never heard of them, and thus far have not heard of any other Spiritualist who ever heard of them. A few weeks ago the JOURNAL published from *Light* a well authenticated account of spirit manifestation, of which phenomenon that by the Farrens was a weak, bungling imitation, but Father-in-law, Son-in-law & Co., over in the *Tribune* building will take good care not to spread the genuine thing before their constituents.

GENERAL ITEMS.

Jesse Shepard, the musical medium, is in New Orleans.

Hon. J. G. Jackson is steadily convalescing and will ere long be in full health it is hoped.

In Boston there is an establishment for the cure of all the ills of flesh, "light and color" being the agents employed.

Dr. J. K. Bailey, as he informs us, has been detained at home, by sickness and business, since his last report; but he is now, again, on his pioneer pilgrimage.

Mrs. S. F. DeWolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists next Sunday in Martine's Hall, Ada Street, at 3 o'clock.

Services in commemoration of the centennial anniversary of the birth of Reverend John Pierpont, were held in the Hollis-Street Church, Boston, April 5th. Addresses were made by Rev. Dr. Bartol, Rev. Dr. Lothrop, Rev. Dr. Miner, Rev. R. C. Waterston, Rev. H. B. Carpenter and others.

Freeman Barnum, the ever popular and genial proprietor of Barnum's Hotel in the village of St. Louis, Mo., was in town last week. He spent an hour at the JOURNAL office, and gave us many valuable incidents from his experiences in studying the phenomena of Spiritualism.

Mr. John B. Cummings writes from San Francisco, that "Mrs. Elizabeth L. Watson will leave for the East on the 29th inst., for a vacation of three or four months. Her many friends appreciate her worth and presented her with several gifts, including a well filled purse, a few evenings since. The good wishes of all were with the gifts and the event was one whose memory will cheer her in future hours."

Mr. W. W. Currier of Haverhill, Mass., has a fine cottage well located, at Onset Bay, which he will rent for the season. It is furnished with every thing needed to keep house, except linen and silver ware; has four beds complete, and a large sitting room, besides kitchen, closets and store-room. Parties desiring such a place during the camping season, or earlier, should address Mr. Currier at once.

Mrs. L. Pet Anderson, whom we previously announced as going to California with her invalid son, reports that she arrived there in safety, and that her son's health seems to be much improved. She has addressed the Spiritualists since her arrival there at a medium's meeting, and at Washington Hall. She says: "Mrs. Watson is grandly sustained and appreciated. Mr. Geo. P. Colby is doing a fine work. The city is full of healers and trance mediums."

Gerald Massey, now at Dunedin, N. Z., speaks in high terms of Mrs. Cooke, (late of San Francisco, Cal.), who is temporarily located there. He says: "I am as sure that Mrs. Cooke can see and describe the persons of the dead and the minds of the living as that I stand here, because I have known her to do it for me and others, and twenty failures cannot negative or cancel one success such as I have seen."

Mrs. R. C. Simpson, the popular medium, left on Monday for her Dakota farm, where she will spend the summer; Mr. Simpson and part of the family having preceded her. The family expects to crop 125 acres this season. In compliance with the wishes of her patrons Mrs. Simpson will answer letters professionally—not sealed letters. She has had excellent success of late it is said in diagnosing disease. Her terms are \$2 per letter and her address is Hope, Dakota.

The *Liberal Age* is the name of a new paper just started at Philadelphia by Messrs. J. H. Rhodes and J. Clegg Wright. The prospectus declares the paper to be "devoted to Spiritualism, Science, Philosophy, Temperance and Health." Either one of these several fields affords scope for great talent and large capital. The *Age* is a good looking, medium-sized eight-page paper. Price \$1.50 per year, single copies five cents. Copies for sale at the JOURNAL office. An ably conducted paper at Philadelphia will be warmly welcomed by the host of readers tributary to that city. The JOURNAL wishes the *Age* prosperity.

Visitors at Lake Pleasant for several years past will recollect one Foster D. Edwards, not for his virtues, but for his blarney and for his professedly protecting the right of speech, the finances of the Association, and the special interests of a Philadelphia crank. Last winter, the wife of this promising individual got a decree for separate maintenance. Now we learn from a trustworthy source that he has been indicted by the grand jury at Boston for embezzling \$4,000 from an old firm and was at last accounts lying in Charles Street jail awaiting trial. He was a general nuisance at Lake Pleasant and if the camp shall know his presence never again, it will be a blessing.

We learn that an address was given at the pleasant Fraternity Hall of Augustus Day in Detroit, by G. B. Stebbins, to an audience moderate in size but attentive and interested listeners for more than an hour, on Sunday evening the 29th of March. The scene of the origin of modern Spiritualism, at Hydesville, March 31st, 1848, and the experiences and history of the Fox family were given as personal knowledge of the speaker, and the growth and significance of the Spiritual Movement were also dwelt on. The Detroit Post gave a report of two-thirds of a column in its Monday issue, fair and friendly in spirit, but imperfect, yet it was a fortunate means of sending out to thousands of readers some of the main points of the address. For a score of years Mr. Stebbins has given, each year save one, anniversary addresses in different places.

Dr. Watson's Offer to Clergymen.

"The Religion of Spiritualism, its Phenomena and Philosophy," is a cloth-bound book of 423 pages and retails at \$1.25. As stated in the JOURNAL several weeks ago, the author, who was for thirty-six years a Methodist preacher, has instructed us to give a copy to any minister of any denomination who will apply for it by letter or in person. If it is to go by mail we shall not object if twelve cents in postage stamps is sent us, as postage is paid at this office. This offer of Dr. Watson's means exactly what its terms indicate; he is not giving the books to any other class at this time.

Mrs. E. L. Watson in Chicago.

On Sunday, May 10th, Mrs. Watson will lecture in Chicago, coming directly here after filling her engagement at Salt Lake City. Ever since Mrs. Watson's announcement of her intended trip eastward, the JOURNAL office has been besieged with inquiries as to whether she would be heard here, and in compliance with the wide and earnest demand she has consented to speak. Mrs. Watson will lecture at 3:30 P. M. in Martine's Hall, 55 Ada St.

Nemoka Camp Meeting.

We learn that this meeting, on the shore of the beautiful lake ten miles east of Lansing, Michigan, on Grand Trunk Railway, is to be held August 5th to 31st. The Nemoka Camp Association and the State Association of Spiritualists unite to make this a success, and the plans for tents, cottages, board, reduced railroad rates, etc., will be known in due time. Mrs. E. C. Woodruff, and other speakers, will be there August 7th to 24th, and A. B. French August 14th to 17th, each to speak a Sunday. Other speakers and mediums are being engaged.

"Living in the Highest Form of Spiritualism."

On one occasion during the sickness of Gen. Grant, when it was supposed that he could not live but a short time, Dr. Newman, the distinguished divine, was summoned to his bedside. The New York Tribune states that after a few moments of general conversation, during which Dr. Newman related many things that had occurred of interest to the General, he said: "You have friends everywhere who are remembering you in your sufferings, General, and, in fact, it seems as if every one was your friend at present."

"Yes," replied the General, "I have many friends here, and I have also many friends on the other side who have crossed the river before me."

"Yes, General, that is so," said Dr. Newman, "they have taken the journey before you, and now they stand waiting to receive and welcome you."

"It is my wish that they may not have long to wait for me, and that the end will soon come."

The same day, Dr. Newman came out of the house at 6:30 and intended to return at 11 o'clock. He said:

"The General's pulse is going down, which is a sign of weakness. There will not be a death-bed scene; that occurred last Thursday morning, when the General addressed and caressed every member of his family. The final farewell was then spoken, as the General and all of us thought he was going to die in a few moments. I do not appear in the family to coerce any religious sentiment. The General himself always calls the family to prayers, and a most touching sight it is. Great men can gain nothing from religion, but religion can gain much from great men. The General is living in the highest form of Spiritualism, and when he said his 'friends were over there' this afternoon, his face assumed a most ecstatic expression as he threw his head backward and gazed heavenward. All the symptoms at present are against the prolongation of his life."

Since the above report was given to the public, the General seems to have improved very much, though only faint hopes are entertained of his ultimate recovery.

Emma Hardinge-Britten to Her American Co-workers in Spiritualism.

To the Editor of the Religio-Philosophical Journal:

To the many correspondents and friends whose applications for lectures and sundry inquiries, it is now beyond my power to answer in detail, I desire to announce that on Saturday, May 2nd, my husband and I embark on the steamer "Brittanica," bound for Liverpool. Henceforth, then, all letters, communications, etc., must be addressed to my English home, The Limes, Humphrey St., Cheetham Hill, Manchester, England.

In reference to the twelve months which I have just passed in America in fulfillment of my spirit friends' injunction, I can say but little at present. Circumstances as unforeseen as urgent induced me to accept an editorial engagement on a weekly paper in New York, and as the duties of this undertaking have entirely engrossed my whole time and that of my husband during our stay in America, compelling either me or Dr. Britten to be constantly at our post in New York, we have not been able to visit the Pacific Coast, as we had hoped and expected to do, on arriving here.

Nevertheless, although we have seemed to be fettered by place, time and incessant occupation, I have not been unobservant of passing events in the spiritual ranks, and like the proverbial "looker-on," I have taken opportunity of seeing far more of the game entering than many of the players themselves. The results of my carefully conducted and wide-spread observations, will find their place in future publications when the time for their appearance is at hand.

As my return to my home in England is necessitated by domestic duties and personal considerations, I am unable to say when, if ever, I may return to this, the country of my love and adoption. I can only assure all those friends who may be interested in our welfare that we both leave a large share of our heart's love and enduring interest behind us. To Mr. and Mrs. Henry J. Newton, of New York, Judge A. H. Daley and his dear wife of Brooklyn, Mr. W. J. Colville and the Ladies' Spiritual Aid Society of Boston, I am deeply indebted for making room for me to address large and most kindly sympathizing audiences in their respective cities.

I wish I could have seen more worthy and extended notices of the noble anniversary meetings held, both in New York and Boston, in which I had the honor and pleasure of participating. For the absence of such notices I do not blame our spiritual papers, but rather the laxity of the officials of the meetings who should have prepared full reports of these great and memorable occasions. To see Republican Hall in New York, packed to its utmost capacity at a twenty-five cent admission, and Tremont Temple, Boston, filled by an audience of 1,800 of the most respectable and attentive listeners, and to hear the enthusiasm with which the exercises were received, formed a rare and noteworthy triumph for the great cause we met together to celebrate. Honorable mention of these splendid meetings appear in the Boston secular papers and Mrs. Williams' bright little sheet, *The Beacon Light* of New York, but the half has not yet been told. Now, as throughout my busy and tireless career, I had no time to make reports myself of these great gatherings; now, as ever, my pen falters in an overtaxed hand. With many and many a white mark against the names of truly beloved friends, for numbered kindnesses received, my dear companion and I depart, leaving love and God speed to all our true and faithful fellow workers, and a kind farewell to America. We shall return again—whether as mortals or spirits—who knoweth? God understands—"VALE."

EMMA HARDINGE-BRITTEN.
345 West 34th St., New York.

General News.

New York State has 11,000 hotels. There are 10,000 policemen in London. The aristocratic sport in Australia is kangaroo hunting. John Kelly, restored to health, has returned to New York from the South. In Montana quails are exempt from the sportsman's gun for six years. Illicit distilling is greatly on the increase in the hill counties of Tennessee. The Mount Vernon estate was bought by public subscription for \$250,000. One hundred women of the past have left Knoxville, Tenn., within the past ten days. There are in Italy 4,800,000 lemon trees, which produce 1,200,000,000 lemons annually. The ground upon which Virginia City is located has moved thirty inches east since 1875. It is claimed that there are 135,000 Republican voters in Tennessee to 135,000 Democrats. Sixteen thousand eight hundred and twenty-five families in Boston were provided with free soup during the past winter. Mr. George Riddle, of Carroll County, Maryland, has living with him at the present time twenty-two of his daughters. A reef 2,800 feet in height, about six miles west of Tucson, A. T., contains many fossilized shells in excellent preservation. A million crows took possession of the woods near a Pennsylvania town and the people thought the day of judgment had come. A colored family named Silence, it is said, holds five positions in the departments at Washington, with salaries aggregating \$3,800. The San Juan district of Colorado is rapidly developing into a gold-producing country and is good for \$300,000 of the yellow metal this year. The United States is the only civilized country in the world, declares a former superintendent of schools in Boston, where teachers do not hold their position by permanent tenure. A fine marble memorial tablet with a medallion portrait is soon to be placed in the Marquand Chapel, Princeton, in honor of the late Professor Henry, of the Smithsonian Institute. The Guatemalaans are said to have lost eighteen hundred men on the field of Chalchuapa. It cost twenty lives to obtain the body of President Barrios, which was interred with military honors at Guatemala City. The treble of the Salvadorians was directed by a Frenchman, who was killed in the action. The cable says: "The emperors of Germany and Austria and the czar of Russia are arranging for a meeting to be held this spring. It is understood that Emperor William desires that a yearly meeting of this kind be held, believing that it will preserve peace between the three countries." This is evidently another committee on public safety. The officers of the American war-ship *Galea* are censured for permitting the rebels at Aspinwall to board a merchant vessel. Two colored citizens of Lexington, Kentucky, have for several weeks been robbing private boxes in the post-office by means of false keys. Several hundred letters were found in their possession, some of them containing checks. The demand of the Gladstone ministry in the way of a war credit is expected to be for \$8,000,000 or \$8,000,000. The prince of Wales will remain in Ireland for another week. One hundred pickpockets from London followed the royal party, and twenty-five of them were captured in Dublin. A special correspondent was stripped of every article of value on his person.

The Real and the Imitation.

We bespeak the special attention of our readers to these extracts from a singularly clear and able article in *Light*, and heartily thank our English co-worker for its strong words. Not only is this good to read, but it is especially good to lend to any friends who may need it. What a long step it would be for the *Popular Science Monthly* to publish this article!

Doubtless its editors would hold it too great a condescension of their stilted pride, to stoop so low as to notice it. Incapable of rising to its height, or of seeing its breadth, they fancy it would be a narrowing descent to reach up into purer air and broader range. Theodore Parker used to urge "the application of common sense to religion;" this article applies common sense to science in spiritual investigations—an application much needed and called for.

If any person unacquainted with gems, who had seen the diamonds of some lady, and had been told that these were worth many thousands of pounds, were taken to Paris and shown the imitation diamonds so plentifully displayed in the shops of that city, he would undoubtedly say that there was no difference between the two. Having come to this conclusion, he might be informed that the Paris experts could tell the true from the false by the difference in cleavage and specific gravity. . . . To a mere superficial and casual observer, there would probably be no difference. The person who could at a glance tell the difference would be a man who had dealt with precious stones during many years. We should not select as a judge on such a matter a great mathematician, or a skillful jockey, or an able astronomer; any one of these would probably make as great a mistake as would the most ignorant examiner. Even admitting that a person has a powerful mind and large perception, yet he could not tell the difference between the real and imitation, except after long training and experience. This principle holds good in every matter. Men who have long studied and examined a subject become fitted to judge of it, but their experience on one subject does not qualify them to at once decide on another, of which they have no knowledge. It would be considered great audacity if the trainer of a race-horse, who could tell to a day when this horse was fit to run, were to venture an opinion on the truth or falsity of an astronomical problem, and it would be equally as presumptuous for the astronomer to offer an opinion about the condition of a horse, or to assert that certain brilliant stones were all alike.

There is one subject, however, which requires probably longer and more careful study than any which has ever been presented to human beings, but which the history of the last two score years proves, is one on which nearly every individual assumes he is capable of giving a positive opinion, even offhand, and with little or no examination. This subject is spiritual phenomena.

There are a few facts stated on the best evidence to occur, such as inanimate objects moving without contact. . . . The production of writing between closed states, of production on a sheet of paper in a locked box, of noises in various parts of a room, giving, by a system of signalling, intelligent messages, the passage of matter through matter, as exhibited in various ways, and other similar phenomena. . . . No matter who or what the individual may be, or what his previous training may have been, he yet considers he is capable of giving an infallible judgment on those facts. We have an orthodox Churchman asserting that the phenomena are the work of the devil, that it is the object of the devil to convince men there is a second state of existence. Certain men of so-called science assert that when flates rise in the air, and inanimate objects float about the room, these effects are caused by unconscious pressure of the hands, although the hands of all present are several feet from the moving objects. Other individuals, who are neither clerical nor scientific, and who are equally as innocent of ever having examined the subjects, assert, with the boldness of ignorance, that a cardsharp who performs the three-card trick, or a thimble-rigger, does exactly the same things as are said to occur in the presence of a medium.

"I will prove to you that they are not the same," says the person who has investigated, and he would be making a statement similar to that which a jeweller would make who wanted to prove that diamonds and paste were not the same.

"How will you prove to me that these two stones are not the same?" inquires the skeptic.

"By the difference in specific gravity, and cleavage," replies the jeweller.

"That will be no proof to me," replies the skeptic.

"Then I will take at random a dozen jewellers, and test the stones in their presence and before you."

"That, of course, I could not allow," says the skeptic. "All these jewellers are prejudiced, and of course could not give an unbiased opinion. Let me select twelve men who have never before seen a diamond, and then see if you can prove to them, by your specific gravity and cleavage, that the two stones are different. What can you prove by the difference in weight? Many things exactly alike in every other respect differ in weight, and as to cleavage, why the way things break is a mere accident or coincidence. It proves how weak your evidence is, when you object to allow me to decide the question by the aid of twelve men who have never seen a diamond."

Now what do these facts prove? They prove that the mental powers of all such persons are of a very feeble description.

The editors of *The Century Magazine* are now so large that it has become necessary either to go to press at an earlier date or to postpone the day of issue. The latter alternative has been accepted. The April number, the edition of which was 225,000, was delayed until the 25th of March. The May number—edition, 250,000—will be issued on the 1st day of May, thus inaugurating with the first number of the thirtieth volume a change which has long been considered desirable by the publishers, and which it is believed will be heartily commended by the public. Future numbers of *The Century Magazine* will be issued on the 1st day of the month of which each bears date.

The February and March editorials in *The Mind-Cure and Science of Life*, 425 Madison St., Chicago, have caused a large number of Spiritualists to exclaim, while many have condemned, the new theory of being, phenomenal manifestation, etc. As a thousand thinkers have written the editor to follow up the one-Spirit theory until they can "endorse or reject it," he intends to amplify and defend it in his May issue beyond intelligent refutation. All who may have light on this disputed question should send in as above for the February issue and then obtain the May number.

The New York Nation is fast nearing the close of its fortieth volume, and twentieth year of existence. It was founded in July, 1865, in recognition of the new order of things which was sure to follow the end of the war and the abolition of slavery. It at once espoused the cause of pure, unpartisan administration of the National Government; and the present condition of civil-service reform is owing to it more than to any other instrumentality. It has been conducted, in its two leading departments, Politics and Literature, by the same editors, from the first number, and holds to-day, as for the past twenty years, the first rank in each. It is the medium of the most thoughtful and cultivated discussion in the country—is, in fact, the only truly national journalistic forum. Its foreign correspondence is unrivalled. Its book reviews (by the leading scholars of the country) possess the highest authority. Each number contains a careful news summary, and the bound volumes are prized as the best obtainable chronicle of current history. 124 pp., quarto, 10 cents a number; \$3 a year. 210 Broadway, New York.

The Post Whittier, who is always among the far-sighted in all things pertaining to human liberty and growth, writes as follows about Tourgee's "Appeal to Caesar" and its bearing on an important question of the day: "I have read Judge Tourgee's book with the deepest interest. It is a strong and powerful presentation of the great danger and need of our country at the present time. Its clarion call to the duty of educating every voter, black and white, in the United States, I trust will be heard. . . . The author deserves the thanks of every well-wisher of his country." The continued appearance of articles on the mutual relations of Black and White in all the higher grade of reviews and magazines indicates a popular thoughtfulness on this whole subject, which it is to be hoped will bear fruit during the next session of Congress.

Messrs. Funk & Wagnall, of New York, will publish, early in May, a book by Dr. Schaaf, under the title "The Oldest Church Manual," called "Teaching of the Apostles," with illustrations and fac-similes of the Jerusalem MS., and cognate documents; with full discussion of the subject.

Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attendee free. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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Nature's Great Specific for BRIGHT'S DISEASE.
Dr. Wm. A. Hammond, of New York, Surgeon-General, U. S. Army (retired), Professor of Diseases of the Mind and Nervous system in the University of New York, etc., etc., has been for some time made use of the Buffalo Lithia Water in cases of affection of the Nervous System complicated with Bright's Disease of the Kidneys, or with a Gouty Diathesis. It results have been eminently satisfactory.
Dr. Austin Flint in his "Practice of Medicine" under the head of Bright's Disease, says: "Symptoms referable to the Nervous system are among the most important of those belonging to the clinical history of the disease."
It is evident, then, that Dr. Hammond attests the efficacy of the Water in the most formidable presentations of Bright's Disease.
Dr. G. H. Hallett Boyland, late Professor of Surgery, Baltimore Medical College, late Surgeon French Army (Decorated), Member Baltimore Academy of Medicine, Member American Medical Association, etc., etc., writes:
"In Bright's Disease of the Kidneys, acute or chronic, Buffalo Lithia Water Spring No. 2 is in my experience without a rival, whether in the Parenchymatous form or Interstitial Nephritis. In cases in which the albumen in the urine reached as high as 50 per cent, I have known it under a course of this Water gradually diminish, and finally disappear, at the same time other alarming symptoms were relieved and the sufferers restored to health."
Water in cases over one-half gallon bottles, \$5.00 per case at the Springs.

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Michigan State Association of Spiritualists & Liberalists.
The 15th Annual Meeting of the Association will be held by adjournment at Newton's Hall, in the village of St. John's on Saturday and Sunday, May 2nd and 3rd, 1885.
W. R. ALGER, Secretary.

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This work contains, besides other matter, a compilation from the "Report of the Proceedings of the London Society for Psychical Research," with illustrations. (Cloth bound, price \$1.25.)
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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Anniversary Poem for 1885.

BY DR. DEAN CLARKE.

(Delivered at Tremont Temple, Boston, March 31st.)

We greet once more the joyful day
That brought new light from realms above,
The day those passed from earth away
Returned to prove their constant love.

We hail again the sacred hour,
When spirits came to Katie Fox,
And with a strange, mysterious power
Produced the first known "spirit knocks."

The thirty-seventh yearly round
Of Time's diurnal rolling sphere,
Renews for us the welcome sound
Which startled then the doubting ear.

Though doctors' shook their learned heads
And sagely talked of "knees and toes,"
The truth rapped out still wider spreads
Though priests and doctors were its foes.

'Tis therefore meet to celebrate
The date of that eventful time,
When spirits rapped in Forty-eight
To demonstrate a life sublime.

Those raps, that were such "humbbug" then,
Have since been heard around the earth,
They're now the theme of tongue and pen
And millions know their priceless worth.

The "still, small voice" which they spoke
To few who then had ears to hear,
At length the world from slumber woke
And now all earth gives list'ning ear.

That natal day was big with fate
To all the race of human kind,
'Twas ominous to Church and State
Of change to come by Heaven's design.

'Twas day of doom to errors old
And superstition's slavish thrall,
No more should man by man be sold
Nor minds confined by creedal wall.

Destroying angels went abroad
And smote the countless millions of man,
The worship of a man-made god
They doomed to die "neath reason's ban."

The gates of Hecate were then unclosed,
And edicts sent to all the world,
That Popes and Kings should be deposed
And Freedom's standard be unfurled.

There dawned that day an era grand
When Truth shall make the people free,
A light appeared o'er sea and land
To guide mankind to liberty.

New fire from Heaven's descending came
On altars never used before,
The breath of God then fanned the flame,
And soon it flashed from shore to shore.

It lit the pile of musty creeds
Progressive minds had long outgrown,
And burned the rubbish and the weeds
That had in Reason's pathway grown.

The Christian Bible long believed
To be the only Word of God,
Was shown to many thus deceived
To hold full many a "pious fraud."

But all the truth the Scriptures store,
No matter where, or how 'twas given,
Is held as sacred as of yore
When all was thought to come from Heaven.

The spirit "gifts" of Bible days
Are duplicated in this age,
And now they come in many ways
Not mentioned on the written page.

The burning bush, the lighted cell,
And light that blinded Paul of old,
Again have come like magic spell
And multiplied an hundred fold.

Thank God! these fires from Heaven now burn
As Prophets told and Seers foresaw,
And all God's gifts of old return,
Dispensed the same through Nature's law.

By hands laid on the sick are healed,
New Gospels taught by tongues inspired,
And mighty truths are now revealed
By preachers "called" before they're hired.

By occult art and magic skill
Our loved ones come before our eyes,
And using wondrous power of will
From out the air materialize.

This last, best gift now conquers death
And wins the victory o'er the grave;
Now Science proves what Scripture saith
And knowledge comes our faith to save.

No anxious doubts or gloomy fears
The change of worlds can make us dread,
There's now no longer cause for tears,
For death itself, with us, is dead!

Thank Heaven! we live to see this day,
The best and grandest ever known,
When clouds of error flee away
And "light, more light," is o'er us thrown.

The spirit power from spheres on high
Fills all pure souls with quickening leaven,
And hungry hearts grow more and more sight,
For "Bread of Life" that comes from Heaven.

From doubt and fear by "Raps" made free,
Let men and angels join to sing
The gladdest songs of jubilee
That ever made the welkin ring!

Praise God from whom this blessing flows,
Praise Him for light which brighter grows,
Praise Him for 'th day that we love most,
Praise Him who sent the heavenly host.

*The Buffalo doctors.

Whisky, Tobacco, Opium and Evil
Spirits.

To the Editor of the Religio-Philosophical Journal:

I am exceedingly pleased at the action of the Michigan Spiritualist Association against whisky, tobacco and opium—the trifling of crime, disease and poverty-producing agencies. I had it as an advance step upward and onward to the time when the spiritual man will cease to live upon the food of jacksals, hyenas, lions, tigers, foxes and wolves, and consequently will cease to kill or make war. The horse, the ox, the sheep and the dove are better guides as to diet than the above.

I was very much surprised at Mr. Coleman's statement that Mrs. King, Mrs. Watson and A. J. Davis did not believe in the surrounding presence and influence of evil spirits. If they mean that such cannot approach nor harm those in the flesh, whose lives are grounded in love, truth and purity for God in humanity, then I can agree with them, but otherwise I must say that reason, common sense, law and fact are against them, overwhelmingly. I cannot believe Mr. Coleman really means what his words imply. I never dreamed that there could be any intelligent Spiritualists who could so overlook the great laws of action and reaction, sympathy and attraction, which govern and bind the two worlds together. It is very likely true, as stated by Swedenborg one hundred and forty years ago, that the action of evil spirits tends to bring up to our thought and attention, corresponding evils in ourselves, so they are, or may be, used for our good; and there is another very important truth connected with the laws of action and reaction in all cases. If we resist the temptation to do a wrong act, and thus reform ourselves in time, from a disposition or desire to do that wrong act, we aid and help the evil spirit to reformation ahead of our higher guardian spirits who help us are also enabled to rise higher themselves under the eternal laws of use and development, as all physical, mental and spiritual growth comes only by and under these laws.

A. PAGAN.

There are ten Irishmen on the Pacific slope who own between them \$413,000,000.

Criticism of "Doctor's Laws."

(From Lansing Republican, April 7.)

For the sixth time a "doctor's law" is before our legislature. Four times before it has been defeated and the bills offered failed to pass. In 1883 a law was passed, comparatively fair and moderate, but which was only meant as an entering wedge for more stringent legislation, such as is now asked for. From first to last these efforts started with physicians who want a monopoly to cure or kill, scientifically, but not from the people whom these interested parties so kindly wish to protect. Their end and aim is to forbid, under legal penalties, any persons from healing the sick unless they are graduates of some medical school, can show a diploma, and are examined by a State board. All this legislation is an unjust and unconstitutional interference with the inalienable rights of the people.

Suppose a bill should come before the legislature providing that no person should preach, or be religious teacher, unless he, or she, was a graduate from some theological school, and had passed an examination before a board of clergymen made up of members from a few of the larger denominations—Methodists, Baptists, and two or three others for instance. The members of those denominations would join with others to oppose such a measure and would say: "We want no special privileges for any class. Freedom of thought may bring dangers, but its benefits are far greater. Liberty of conscience and equality of rights is the best way to gain spiritual light and life and to save souls from error." Such a bill would be put aside at once as absurd and unconstitutional.

Are bodies more precious than souls? Let us honor and care for the health of both by equal rights to help and heal the ill of the one as well as the other. To fine or imprison a man for the expression of honest opinion would take us back to the dark ages, and all those "doctor's laws" belong to the dead past. The people do not belong to the State house with delegates or petitions for them, but medical societies start and push them with concerted action. The Michigan Medical News (allotment), Detroit, in 1878 said: "Physicians should exact a pledge from candidates to the legislature that they would support" such legislation. It is a grave mistake for physicians to urge such measures, which are sure to react against them, and some of their best men see this.

An intimate personal friend of mine in southern New York is an old school physician of thirty years' honorable and large practice. He asked his opinion of their medical law, and if he would inform of infringements of it. He said: "The law is absurd. A certain margin of people will be gulled, law or no law, but the great body of the people must, and will, and ought to judge for themselves, and select their own healers. If a doctor of any school has brains and character, and good, he will seek for laws to help him and his like. Such laws prop up weak men, and are unjust to the people. I would not stoop so low as to inform of violations of the law."

Able and high-minded physicians, of whatever school, will win due respect, and be on fair terms with the people when they claim no exclusive privilege, which are sure to create ill feelings and popular dislike. I would not underrate the medical education which our colleges give, but the assumption that all wisdom is with them is absurd. I do not find that Massachusetts, without any doctor's law—efforts for such laws having been repeatedly defeated there—are any more afflicted with quacks than other States.

The regular surgeon, James A. Garfield, for months, by almost daily probing for a pistol ball which they did not come within a foot or more of reaching, inflicted more needless pain than any surgical quack has done for a generation.

The Medical Record, a recognized allopathic journal in New York, quotes, without comment, from the Philadelphia Evening Item, March 12, 1885, as follows:

"The conviction of Dr. Buchanan * on a charge of conspiracy to issue bogus diplomas suggests the inquiry as to whether it is more reprehensible to issue bogus diplomas to men who are not qualified to practice medicine than it is to issue genuine diplomas to men equally unqualified. There is reason to believe that a large percentage of the doctors sent out from colleges are no better qualified to practice than Buchanan's bogus fellows. He doubtless deserves his punishment, but one cannot help thinking that there are a great many gold-dimmed college professors in different parts of the country who are just as bad."

Much like testimony from eminent physicians, could be cited, but a word from Dr. Benjamin Rush, a great name, must suffice. He opposed all such legislation as is proposed in our legislature in these emphatic words: "Conferring exclusive privileges upon bodies of physicians, and forbidding men of equal talents and knowledge, under severe penalties, from practicing medicine—such institutions, however sanctioned by ancient characters, are the baseness of our science."

Is it wise or honorable for our legislators to try to build a Bastille in Michigan? The real leading feature, the aim and bad intent of all these bills now before the legislature, is to ignore and put down all magnetic and clairvoyant healers or physicians. None of these have any rights which doctors are bound to respect. It is well known that these proscribed persons have a large and permanent practice among intelligent people. I think there are more than fifty thousand people in Michigan, equal to the army in capacity and judgment, and some of them eminent in standing and character—who often employ these physicians and think they are helped or healed by their methods. Has the legislature any right to prohibit this large class of our people from their free choice of healers? Is it not blind injustice and pitiful blundering to legislate in this poor way?

"Jesus healed the sick by laying on of hands, and said of his disciples: 'They shall lay their hands on the sick, and they shall be healed.' (Mark xvi.) If Christ or Paul were in Michigan trying to do good to sick bodies and souls as of old, should they be fined or imprisoned? "Let us have peace" in this matter. That peace will come when the doctors stop urging these medical laws. When they stop nobody else will stir; the really skilled and competent physician or healer will have support, the whisky and tobacco slaves with diplomas in their pockets, and other professional incompetents, will fall, as they should; the small margin of simpletons will still be cheated by quacks with or without diplomas; the great body of intelligent people will be satisfied with their freedom of choice; and "the world will be the better for it."

Much more might be said but this must suffice. I have a just pride in the general good sense and fair conduct of our legislature, yet feel indignant, as do many others, at these poor efforts for oppressive legislation—medical monopoly cloaked under the thin disguise of protecting the people from quackery! I have therefore written with frank plainness, hoping to be of some service in saving the representation of the people from the selfish disregard of the rights of those they claim to represent.

Yours respectfully,
Detroit, Mich., April, 1885. G. B. STEPHENS.

*Not Dr. Joseph Rodas Buchanan.—ED. JOURNAL.

"The Doctors' Laws."

To the Editor of the Religio-Philosophical Journal:

Under this heading, Mr. Holbrook puts forth his plan for the regular, and he refers to the State laws in reference to the lawyers themselves. "The proof of the pudding is in the eating." During my kicking of fifty years around the world, my business has been in connection with many lawyers, and I have been resident of six different States, and I assert without fear of contradiction from any honest business man, that as to the majority of the lawyers regularly admitted to the bar, their admission thereto is no evidence of their fitness as required by the rules and regulations of either the laws or the Bar Association. If the law required every attorney to get his B. S. from some law school, and the professors of all such schools were as strict and honest as John B. Minor, of the University of Virginia, then admission to the Bar would mean something more than wind and favoritism.

Now the same is true as to the M. D.'s, only more so, for the reason that law is mostly confined to facts and well settled principles, while the so-called science of medicine is a shifting, sandy, and ever-changing work. Up to forty years ago it was nearly a "hit or miss" growing. During the Mexican war a fine looking man registered his name at a Texas hotel and put M. D. to it, and referred to his regiment. The hotel clerk gave him his best room. Soon after the Colonel of the same regiment came and, of course, asked for an explanation. "Why," said the

man, "I am a mule driver, and don't M. D. mean that?" How much more does it mean, when attached to the names of the vast majority graduating from our medical colleges? "H. M." (hit or miss) would be far more appropriate for nearly all.

During the last ten or twenty years a great advance has been made by some of the regulars, and they have adopted many things from the "water-cure" and other irregular schools, which they had previously ridiculed and would have prohibited by law if they could. Under the great light of chemistry, general science and the light coming through the opened windows of the heavens, the foundations are being laid for a true system of cure, and for the prevention of all physical, mental and spiritual disease of man.

Truth needs no law to restrict her onward march; she only asks for liberty to prove all her puddings. Bad men will sail under her colors, with or without law, all the same; and every man wanting the service of an attorney or M. D., must use his common sense, reason, experience, and all the outside information he can get, with regard to the character of being authorized by law to practice this or that. Even then he will often be cheated, deceived or mistaken.

Passed to Spirit-Life.

To the Editor of the Religio-Philosophical Journal:

Passed to spirit-life, February 9th, 1885, from Hammon, N. Y., Mrs. Mary M. King, aged sixty-one years; February 20th, Mrs. Nettie Patten, aged thirty-six years, and February 22nd, Mr. William D. Wharton, aged seventy-six years.

The following resolutions were passed by the Progressive Spiritualists Association of Hammon, March 22nd, 1885:

Resolved, That in the decease of our sister, Mrs. Mary M. King, the Association has lost a sincere and talented champion, an active and faithful worker, and a steadfast friend, who was ever ready to do duty in our noble cause; the husband who is left to battle with life's cares for a little time, a sincere and loving partner, who is consoled with the belief that she can sympathize with him in his loneliness, from her angel side of life; the children, a true mother's care and affection, and recognizing as we do the immutable law of progress, we sympathize with those that feel the loss more deeply than we; and we ever look forward in confidence for that co-operation with those gone before, to better prepare us to live this act of life; to be more able workers, more sincere friends, more agreeable companions, thus deserving the reward of, "Well done, thou good and faithful servant."

Sister King became convinced of the truths of our religion (for to her it was such) in its early days, and from that time she has been an active worker, devoting a great deal of her time as a medium for the Spirit-world, to induce many of our most valuable books.

She will be kindly remembered in California as a writer and speaker in a lecture from whence she came to this place about 1869. She has labored with us when health would permit. She had suffered for a number of years with that dire disease, asthma, and finally pneumonia came kindly to assist in her release.

At her funeral, which took place in our hall, an address which she had prepared for a similar occasion was read, she being desirous to show to the world that she could die as she had lived, and could preach her own funeral sermon. Addresses were also made by Bro. E. Clegg Wright and Walter Howell of Philadelphia.

Resolved, That in the decease of our sister, Mrs. Nettie Patten, this Association feels deeply the loss of the inspiration of her songs, and her genial presence. She was sick some six months, but was never depressed from the first; never was better, never was better. Her work was done, and when the angel came with his tender touch, she bade her family a kind good-bye, gave some good advice to her children, and said she was going to see her father. We shall miss the sweet melody of her songs and expressive music, her husband a dear wife and companion, and her children a mother's love and guiding care. They are all comforted with the belief that she is not dead, but mingles with the melodies of the spirit spheres, and can bring to them consolation from the life to which we all are going. Funeral services were performed by Mrs. A. M. Gladding, of Philadelphia, who spoke very acceptably to a large company of friends and neighbors.

Resolved, That in the decease of Bro. William D. Wharton, we feel that it is not our loss alone, but a public one. He was one of the first to espouse our cause in the city of Philadelphia, when it required courage to face the scorn and derision of friends and foes alike. But true to his convictions of truth, he placed himself in the front ranks to defend our God-given cause. He was one of the first speakers upon our platform in that city, and with heart and soul devoted to the work he strove to see spiritualism established upon a firm basis. He felt that he was called as an instrument of the angel host to proclaim the glad tidings to the people.

He lectured in Philadelphia on Sundays, and adjoining towns and cities when opportunities permitted. He heard the angels calling and went forth without money or price to perform his mission. Upon the close of the late war, he moved to this place and has occupied our platform for a number of years. He took a great interest in our society, being its president for ten years. He knew no such thing as an excuse to be absent from our meetings when he could possibly be present, and thus he labored until the deliverer, sickness, made it impossible for him to occupy his earthly tenement longer. May we so labor with that appreciation of our duties which will enable us to be co-workers in spiritualizing the world.

We mourn for the loss of his inspiring presence among us, and we earnestly pray for the presence of him and the angel companions that have just passed through the open gate, to inspire us with that higher appreciation of the duties devolving upon us that may be better workers in the good cause. The funeral services were held by Bro. J. Clegg Wright.

The Books of Lincoln's Boyhood.

"There were no libraries, and but few books, in the back settlements in which Lincoln lived. Among the few volumes which he found in the cabin of the illiterate families by which he was surrounded were the Bible, Bunyan's 'Pilgrim's Progress,' Weems' 'Life of Washington,' and the poems of Robert Burns. These he read over and over again, until they became as familiar as the alphabet. The Bible has been at all times the one book in every home and cabin in the republic; yet it was truly said of a certain class of our countrymen, 'The Bible could be found so familiar with this book as he.' This is apparent both in his conversation and his writings. There is hardly a speech or State paper of his in which allusions and illustrations taken from the Bible do not appear. Burns he could quote from end to end. Long afterwards he wrote a most able lecture upon this, perhaps next to Shakespeare, his favorite poet."

"Young Abraham borrowed of the neighbors and read every book he could best of in the settlement within a wide circuit. If by chance he heard of a book that he had not read, he would walk many miles to borrow it. Among other volumes he borrowed of one Crawford, Weems' 'Life of Washington.' Reading it with the greatest eagerness, he took it so well with him in the left of the cabin, and read on until his neighbor of talow candle had burned out. Then he placed the book between the logs of the cabin, that it might be at hand as soon as there was light enough in the morning to enable him to read. But during the night a violent rain came on, and he awoke to find his book wet through and through. Drying it as well as he could, he went to Crawford, and told him the mishap, and as he had no money to pay for it, offered to work the value of the injured volume. Crawford fixed the price at three days' work, and the future President pulled out three days, and thus became the owner of the fascinating book. He thought the labor well invested."—From Arnold's new "Life of Abraham Lincoln," published by Jansen, McClure & Co., Chicago.

Why Dakota is proud may be judged from the annexed statement. It has 2,500 miles of railway, more than any one of twenty States; 2,000 school houses, more than any one of fifteen States; 275 newspapers, more than any New England State except New York and Pennsylvania. In the number of Postoffice routes it ranks twenty-three States and Territories, and pays more revenue to the Postoffice Department than any one of thirty-two States, and has a population as large as Nebraska or Connecticut and nearly twice as large as Vermont or Florida.

Down to the Root of the Question.

To the Editor of the Religio-Philosophical Journal:

In his reply to Mr. Kelley, on the Labor Problem, in the JOURNAL of April 11th, Mr. Hudson Tipton goes clean to the root of the question when he says: "Does the worker receive a just recompense for his labor? This is the inalienable right, and any system which prevents him from so doing is radically wrong." The true merit of the question has been everlastingly befogged by the presentation of how the workers waste their means, and the amount on which they can manage to live.

Political economists have paved the last sixty or eighty years with books and pamphlets on the nutritious properties of oatmeal, peas and beans as cheap food for laborers, while newspapers, politicians and clergymen in the interest of capital, have vied with each other in preaching the exceeding value of economy as applied to the lowest possible cost of living among laboring people; as though the whole scope of the latter's existence was to turn out an efficient result in labor for the least expenditure of cost in the process. Hence the ablest statesmanship of Great Britain during the last century, has been applied to the problem of giving to her working population the means to live at the cheapest rate. Not once was the question mooted—what is the workman's just due for his skill and labor, but how cheaply can he be crowded down?

From a real and shameful result, that ever in civilized and Christianized England, the child of the working population in both town and country, constituting eight-tenths of the people, are housed in homes little better than hovels; that in continental Europe the dwellings are still worse, the people living in squalid misery on black bread and cabbage soup, working from fourteen to sixteen hours a day, and in many places on Sunday also, groaning under the iron heel of military feudalism, steeped to the lips in ignorance and moral degradation, but little above the lowest brutes; and this to enable a master class, small in numbers, but compact and strong in wealth and organized power, to live in luxurious extravagance. Not one of these will tell you in glib phrase how easily a workman can subsist on black bread and cabbage. Here in America, not quite down to this level yet; but how long before it will be attained, if check is not put to the downward tendency? We are living under the self-same system of soulless money greed that has made brutalized serfs of Europe's laborers, and steady force in that direction, driven by the importation of these poor ignorant hordes in the aim to sink America's work-people to like enslaved level. Nor are there wanting speakers and writers here, even among the highest rank, who point to the low rate of wage on which Europe's serf-workers can live, and that our toilers must not expect to keep on receiving much higher pay. They tell you that only by bringing wages down here to the level of other nations we hope to compete successfully with their markets. And so the brutal process goes unceasingly on. The merchants and manufacturers on this side of the ocean in the strife to undersell those on the other, constantly pare down wages of the workers, till between the two, as between an upper and nether millstone, they are steadily ground to powder. Nor will this cease until the problem is adjudicated on its just merits. And the just value of a worker's production and secure its attainment.

Cleveland, Ohio. W. WHITWORTH.

37th Anniversary of Modern Spiritualism in Los Angeles, Cal.

To the Editor of the Religio-Philosophical Journal:

The First Society of Spiritualists of this place celebrated the 37th anniversary of modern Spiritualism right royally! Opera House Hall, used for the occasion, was beautifully decorated with flowers and banners, on one of which was inscribed in raised white letters the words, "Welcome! 37th Anniversary of Modern Spiritualism." This banner was ornamented with sprays of vines with pendant blossoms and bouquets of roses. Beneath it was a smaller one with the words, "Let the good angels come in"—the letters and trimming, all of white, on an evergreen background. Directly over the speaker was an arch ornamented with evergreens, called "The Gateway to the Spirit World." At the right of the speaker was a pyramid of white roses, amaranth and other white flowers, dedicated to the immortal, with numerous cards attached, bearing their names upon them. Ranged about the platform were rare pot plants, palms, bouquets in great profusion, and depending from the stand in front of the speaker was an anchor, covered with white velvet, inscribed with gold letters and decorated with an exquisite bouquet—a tribute of respect and affection to the lecturer. From the chandelier in the center of the hall, hung a bell constructed of calla lilies and white roses, which, with its pendant tongue of white roses awakened echoes down the aisles of memory, laden with joyful tears. Ropes of evergreen were gracefully festooned about the walls. Pampas plumes, palm leaves and the flowers of almost inconceivable variety and form completed the decoration of the walls.

The afternoon was devoted to a short address pertinent to the occasion by Miss Susie M. Johnson, the regular lecturer of the society, followed by a general conference and experience meeting. This with a picnic supper in the hall concluded the afternoon. The evening was devoted to a literary and musical entertainment.

About ten o'clock the floor was cleared for dancing, and the company revelled in music and motion till 11 A. M., when they retired to their homes well pleased with the entertainment. The receipts were about \$80, leaving a net profit of \$35 for our treasury.

The society here may be said to be in a prosperous condition, out of debt, well officered, occupying one of the best halls in the city, and employing as lecturer, one of the oldest speakers in the field, whose experience and devotion to the cause she represents have won for her (especially among the more intelligent classes) that measure of respect and admiration which true merit always commands. There is a fair prospect that she will make her city her future home, in which event we shall be favored with her counsel and assistance for yet many years, we trust.

ALFRED R. STREET, Secretary.

Spiritualism in Oregon.

To the Editor of the Religio-Philosophical Journal:

The First Spiritualist Society of Salem, Oregon, held a Convention in their hall, lasting three days, March 29th, 30th and 31st. Mr. C. A. Reed made the opening address on Sunday. Rev. Mr. Jolly delivered a lecture on "Bible Spiritualism" in the morning and Judge H. N. Maguire gave "A Review of the Generations" in the evening. On Monday, March 30th, Messrs. J. Hawkins, C. A. Reed, J. Cooley and Rev. Jolly addressed the audience.

The friends on the spirit side of life, gave some pleasant talks through the organism of Mr. J. Cooley. Tuesday, March 31st, was celebrated the anniversary of the advent of modern Spiritualism. We held a picnic in the morning and received an extra blessing from the Spirit-world in the baptism of the loving influence that was shed over us. A successful meeting was held in the afternoon, the exercises being of a miscellaneous character. Judge H. N. Maguire delivered an inspirational lecture in the evening on the "Historical Proof of an Over-soul—Intelligence and the Immortality of Man." Mr. E. de Jough recited an original poem entitled "Purity, Brings the Positive Proof of Life Immortal."

E. de Jough, Corresponding Secretary.

A Doctor's Vision.

When Dr. More was a student at Cambridge, in Queens College, he was standing at the door of the dining-room one day when he saw a Mr. Bonnell enter the hall, looking as he always did in life. A friend near was struck by the appearance of the man, and asked who it was, when More told him, mentioning some particulars of Bonnell's history, where he was from, and commenting upon his personal appearance. That evening the prayers of the college were desired for one who was in a sick and dangerous condition. More asked who was sick, and was told that it was Bonnell, when he at once declared he had seen Bonnell that day, and was assured that it was impossible for the man had not left his bed for a considerable time. But More insisted that he had seen the man, and brought his friend to witness to the truth of his statement. The same day Bonnell died, and the stranger who was with More, and had seen the man, was the body of Bonnell as that of the man he had noticed coming out of the hall at noon, and at a time when it was positively known Bonnell was lying unconscious in his room.—London Standard.

A petrified baby was recently discovered in Texas.

Notes and Extracts on Miscellaneous Subjects.

Melbourne is putting her telegraph wires underground.

Traffic in American medical diplomas is once more brisk in Berlin.

Prohibition is now on trial in 105 of the 137 counties in Georgia, and will soon embrace the whole State.

There are in this country at present, according to estimates, very nearly, if not fully, 50,000 shilling rinks.

Two of the greatest men in France, Ernest Renan and Victor Hugo, speak no modern language except their own.

It is said that a buzzard will not eat a dead Mexican because his body is so thoroughly saturated with red pepper.

A complete collection of all the coins of all denominations ever issued by the United States is on exhibition at New Orleans.

The odd spectacle of convicts striking against a reduction of wages is now afforded in the Kings County, New York, Penitentiary.

Vaccination with the microbe of leprosy is about to be undertaken in Honolulu, where the disease is spreading to an alarming extent.

A Maine teamster says he can start the most obstinate horse by taking him out of the shafts and leading him around in a circle until he is giddy.

The Montpelier Medical thinks that whether or not smoking is an exciting cause of cancer, the use of tobacco often preserves people from contagious disorders.

The practice of persons kissing the Bible when being sworn in as jurors and witnesses has been abolished by Judge Samuel Lumpkin, of the Northern Circuit in Georgia.

The Nutmeg State is now reported to have recent-ly abolished the Australian colonies with cigars made of whole of paper, carefully colored and veined, and flavored with clove.

Mrs. Addie Kurtz is the deputy Sheriff of Franklin County, Pennsylvania, and she recently escorted seven male prisoners from the County Jail to the penitentiary at Philadelphia.

A Concord, N. H., merchant took in a lot of old-fashioned copper cents one day recently, and afterward looked over an old price list and found they were worth about 40 cents each on the average.

A queer old man, who formerly lived near Dwight, D. T., and who was looked upon as a crank, has received a large sum of money from Krupp, the German gun manufacturer, for a valuable discovery in projectiles.

A natural curiosity in the form of a chicken which had neither ears nor nose, was mentioned in the Georgia paper as having died recently. It ate food and seemed to thrive until it was chilled by exposure and died.

The Chinese students who have returned to this country after a two year's absence, says a New England preacher, have great difficulty in remembering the English language, which they were supposed to have learned so well.

Moody, the revivalist, was asked in the recent convention in Milwaukee whether he had grace enough to die at the stake. He replied: "No, I don't need it; all I want is grace enough to hold this convention for three days in Milwaukee."

A small brass calendar that President Garfield used to turn every morning, and that now bears the date "Saturday, July 3, 1881," never having been changed since that fatal morning, is a prized memento in the home of R. B. Hayes.

Dr. Flint is reported as having said that many lives are lost by starvation owing to an overestimate of the nutritive value of beef tea and meat juices. In typhus and typhoid fevers, he says, there is no good substitute for milk and eggs.

S. W. Washington, grand-neph

The Conscience and Future Judgment.

I sat alone with my conscience.
In a place where time had ceased,
And we talked of former living
In the land where the years increased.
And I felt I should have to answer
The question it put to me
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might;
And the vision of all my past life
Was an awful thing to face,
Along with my conscience sitting
In that solemnly silent place.

And I thought of a far away warning
Of a sorrow that was to be mine,
In a land that was then the future,
But now was the present time.
And I thought of my former thinking
Of a judgment day to be;
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there was a future
To this land beyond the grave,
But no one gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far away warning
Was a warning of yesterday;
And I pray that I may not forget it
In this land before the day,
That I may not cry in the future
And no one come to save.

And so I have learned a lesson
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.
So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future
In the land where time will cease,
And I know of the future judgment
How dreadful so'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

—London Spectator.

During the various carnival festivities at Vienna, the palm for eccentricity was carried off by a "beggar's ball." The guests were rigged out as thieves, pickpockets, conners, defaulting cashiers, armed burglars and rascals of the lowest type. One of the most amusing representations was a group of men quarrelling violently, their faces scratched and noses bleeding—a parody on the lively scenes that sometimes occur. Prizes were distributed for the best dressed and sustained characters. The first medal was won by a woman, whose toilet bristled with tiny revolvers.

The old story about the size of a whale's heart is being revived. A dissector was engaged in getting the heart of a very large whale. While doing so his foot slipped and he fell into one of the ventricles of the heart. Thence he was sliding into the aorta, and, if he had not been pulled out, would assuredly have been suffocated. After his rescue he cut some rings from the aorta, and found that he could easily slip them over his shoulders.

A Western clergyman went to sleep on the platform at a recent union meeting, and being requested to offer a prayer astonished the congregation by springing to his feet, stretching out his hands and pronouncing a benediction.

An Expensive Delay.

In failing to provide the proper means to expel from the system those disease germs which cause scrofula, indigestion, debility, rheumatism and sick headache, the only reliable means is Dr. Harter's Iron Tonic.

The Cost of Ignorance.

Absence of knowledge of the fact that physical and mental weakness, indigestion, impure blood, and sick headache can be averted by Dr. Harter's Iron Tonic, costs millions of money annually for uncertain and unreliable decoctions.

A Lady's Unfortunate Experience.

Was that of one of our acquaintance who suffered from scrofula, a yellow complexion, and distress of the stomach, for years before using Dr. Harter's Iron Tonic, which finally cured her.

A more remarkable or unique race, says a traveler does not exist on the continent of Africa than the Masai. They are magnificently modeled savages, beautifully proportioned, and characterized by the smooth and rounded line of the Apollo type. The women are very decently dressed in bullock's hide. They wear by way of ornament from twenty to thirty pounds of thick iron wire coiled around the limbs, arms and neck, besides a great assortment of beads and iron chains.

The Root of the Evil.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid. Thousands who have been cured of scrofula by Hood's Sarsaparilla testify to its wonderful blood-purifying qualities. Sold by all druggists.

It is not generally known that Vermont has a gold mine. It is called the "Bucks" and is located at Plimouth. From an annual report it appears that the mine produced, from September, 1883, to January, 1885, \$28,070 in gold and paid four dividends aggregating \$46,000, the yield varying between \$33.88 and \$50.59, while the cost declined \$10.15 to \$7.2, per ton for mining and milling.

"How Can She Ever Love Him?"

is what you often hear said when the prospective groom is the victim of catarrh. "How can she bear such a breath?" "How resolve to link her destiny with that of one with a disease, that unless arrested, will end in consumption, or perhaps in insanity?" Let the husband that is, or is to be, get Dr. Sage's Catarrh Remedy, and cure himself before it is too late. By druggists.

Duke Carlos has been traveling in Ceylon as the "Duke of Madrid."

I was a non-believer in Patent medicines, but having experienced marked relief from Nasal Catarrh and hoarseness by the use of Ely's Cream Balm, I can recommend it to those suffering from this loathsome complaint and to those afflicted with hoarseness or stoppage of the throat so annoying to singers and clergymen.—LOUIS E. PHILLIPS, 1428 N. Y. Ave., N. W., Washington, D. C. Price 50 cents.

Georgia now boasts of a farmer who raised a potato weighing thirteen pounds.

To Consumptives,

or those with weak lungs, spitting of blood, bronchitis, or kindred affections of throat or lungs, send two stamps for Dr. R. V. Pierce's treatise on these maladies. Address the Doctor, Buffalo, N. Y.

This country controls three-quarters of the coal fields of the whole world.

Any lady who desires further information than can be given in the limited public space of newspaper columns can obtain Mrs. Lydia E. Pinkham's pamphlet "Guide to Health" by sending a stamp to Lynn, Mass.

Sanford, Fla., persons have begun the manufacture of orange wine.

The combination, proportion, and process in preparing Hood's Sarsaparilla, are peculiar to this medicine, and are unknown to others.

There is said to be a genuine case of leprosy in a hospital at Edinburgh, Scotland.

A Vermont individual claims to have a hen thirty-nine years old.

Drunkennes, say the official returns, is decreasing in England.

A Bank Failure

may fall, and yet, by wise management, regain its credit. So, also, if wise counsels are followed, the strength and vigor of a failing constitution may be restored. Many cases like the following could be cited: Frank Laprise, Salem st., Lowell, Mass., says, that on account of impure blood, his whole constitution was shaken. After taking Ayer's Sarsaparilla freely for a month, his health was restored, and his original vigor regained.

Speculation The Cause

as to what will cure Dyspepsia, vanishes before the light of such evidence as that furnished by O. T. Adams, Spencer, O., who says: "For years I suffered acutely from Dyspepsia, scarcely taking a meal, until within the last few months, without enduring the most distressing pains of indigestion. Ayer's Sarsaparilla saved my life. My appetite and digestion are good, and I feel like a new man." "Two bottles of

Ayer's Sarsaparilla

saparilla cured me of 'Dyspepsia,' writes Evan Jones, Nelson, N. Y. Mrs. A. M. Beach, Glover, Vt., writes: "A humor of the blood debilitated me, and caused very troublesome scrofulous buncles on my neck. Less than one bottle of Ayer's Sarsaparilla has restored my appetite and strength. It has also greatly lessened the swellings. I am confident they will be entirely removed by continued use of the Sarsaparilla." Irving Edwards, Ithaca, N. Y., was afflicted, from boyhood, with scrofulous sore throat. Four bottles of Ayer's Sarsaparilla cured him, and he has

to get the best remedy at the outset, involves, in case of sickness, not only a waste of money, but unless suffering, John H. Ward, 9 Tilden st., Lowell, Mass., says: "Ayer's Sarsaparilla cured me of boils, sores, and itches, which no other remedy could remove. I tried several other so-called 'sarsaparillas,' but received no benefit from them." William H. Mulvin, 122 Northampton st., Boston, Mass., writes that

of all his sufferings, "enough to kill a dozen men," was the failure of his kidneys and liver to properly perform their functions. He was permanently cured by using Ayer's Sarsaparilla. Mrs. George Edwards, Boston Highlands, Mass., was cured of liver and bilious troubles by the use of Ayer's Sarsaparilla. Warren Leland, the famous hotel proprietor of New York city, writes: "I have personally used Ayer's Sar-

Never Fails

since been troubled with the disease.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U.S.A.
For sale by all Druggists. Price \$1; six-bottles for \$5.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, PAINFUL DISCHARGES, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THEREBY CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES PAINFUL FLATULENCY, DESTROYES ALL GRAVING FURITULANCY, AND RELIEVES THE PAIN OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEATING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES, AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

AS ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY TO ITS VERTUES.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNPARALLELED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Send by mail, postage paid, in form of FIVE or LARGER on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.

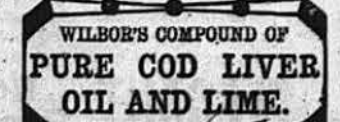
ITS FAMILY SHOULD BE WITHOUT LYDIA E. PINKHAM'S VEGETABLE COMPOUND, FOR THE CURE OF CATARRH OF THE BLADDER AND TUBERCLES OF THE LIVER. 25 cents per box.

Monroe, Ga., Sept. 2, 1884.

I have had a cancer on my face for many years. I have tried a great many remedies, but without relief. I almost gave up hope of ever being cured. Dr. Harter's Iron Tonic, which I have taken with great results. My face is now well, and it is impossible for me to express my thanks in words for what this medicine has done for me.

Mrs. OLIVIA HARKMAN.

Treatise on Blood and Skin Diseases mailed free. The SWIFT SPECIFIC CO., Drawer 8, Atlanta, Ga., or 159 W. 25th St., New York.



WILCOX'S COMPOUND OF PURE COD LIVER OIL AND LIME.

To the Consumptive.—Let those who languish under the fatal severity of CONSUMPTION, or those who are in decided CONSUMPTION, by no means despair. There is a safe and sure remedy at hand, and one easily tried.—Wilcox's Compound of Pure Cod Liver Oil and Lime, without possessing the very nauseating flavor of the Oil as heretofore used, is endorsed by the Physicians of Lima with a healing property which renders the Oil entirely objectionable. Remarkable testimonials of its efficacy shown to those who desire to see them. Sold by A. N. WILCOX, Chemist, Boston, and all druggists.

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The price of this admirable pamphlet is as follows: 100 copies by express, \$5.00 by mail, \$5.75; 50 copies, \$2.50 by express, \$2.75 by mail, \$3.00; 25 copies, \$1.25 by express, \$1.50 by mail, \$1.75; 10 copies, 50 cents by express, 55 cents by mail, 60 cents.

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THE INDEX

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CONTRIBUTORS: Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Martin, Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Hardwick.

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—BY— M. L. SHERMAN AND W. F. LYON.

The ideas here embodied were given in a series of lectures through the organism of M. L. Sherman and written in the same manner as the

HOLLOW GLOBE,

which has been before the public since that time, and of which this work is a sort of sequel. It is not pretended that this volume will solve the great problem of living conscious existence. It may be properly considered a search after foundations.

THE FOLLOWING SUBJECTS, WITH OTHERS, ARE TREATED:

Existibility of Matter; Human Existence; Spirit Entities; Immaterialities

What Conjurors Say About Psychical Phenomena.

The evidence given below has heretofore been published in the JOURNAL, but there seems to be need for republication. Readers will do well to preserve it for future use.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

TESTIMONY OF ROBERT HOUDIN.

The Marquis d'Esdes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant l'égalité de la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favor of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (sont de la plus complète exactitude), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

"4th May, 1847." "ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (tout à fait impossible que l'on ait vu ou l'ait pu jamais produire des effets aussi merveilleux).—I am, Monsieur, etc."

"May 16th, 1847."

TESTIMONY OF HARRY KELLAR.

Harry Kellar, an expert professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglington, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meungens, for affording me the opportunity I craved."

"It is needless to say I went as a skeptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

"After describing several successful experiments, Mr. Kellar proceeds:—
"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a skeptic regarding Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

"On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglington, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

THE TESTIMONY OF PROFESSOR JACOBS.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and in spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantile and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates medianistic phenomena from conjuring proper, and then conjuration will be no longer possible, and persons will have to yield to evidence, or deny through premeditation to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism,

and also the individuality of the spirit 'in spiritual manifestation.' I authorize you, dear sir, to insert this letter in your next number, if agreeable to you," etc., etc.

TESTIMONY OF SAMUEL BELLACHINI.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting, and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation under the circumstances which took place then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Pory, in Bern; Buller, in St. Petersburg, to search for the explanation of this phenomenon, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses. (Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Four Seances With J. H. Mott.

The Narrator Believes he Saw Excellent Materializations and Received Extraordinary Tests.

To the Editor of the Religio-Philosophical Journal:

About ten years ago I became interested in the phenomena of Spiritualism. About two years thereafter, we commenced holding circles in our own home. My wife was soon developed as a table-tipping medium, and ever since we have kept the doors of our Spirit Temple open, and invited the good angels to come in, and many, very many, have accepted the invitation, and have answered to my entire satisfaction the question asked by Job centuries ago, "If a man die, shall he live again?"

As you solicit well authenticated narratives of spirit presence, I will send you a brief account of four seances with J. H. Mott, of Kansas City, which were to me very satisfactory. I will send the facts, and let theories take care of themselves. About the 13th, 14th and 15th of October last, accompanied by my wife and Mrs. Emma Sargent, my sister, we attended four seances at the above mentioned place. During that time we saw fifteen materialized spirits, varying in age from a little girl apparently five or six years old, to an old gentleman of sixty; and inasmuch as Mr. Mott has recently been accused of entertaining his guests at his own house for the purpose of dueling out their private history in order that he may the more easily dupe them, I will say that in our case we were all entire strangers to the members of the Mott family, neither of us having ever met them before. I will content myself by giving you a few of the, to me, remarkable tests received there, leaving your readers to arrive at their own conclusions.

On one occasion my wife was called to the cabinet, and a spirit lady, apparently about twenty years old, appeared at the aperture and addressed her as "Aunt Susan," and asked if she recognized her. On my wife answering in the negative, she replied, "You have my picture. Watch, Aunt Susan, and I will show you something by which you will know me. She then disappeared, but almost immediately returned, holding a large white lily in her hand, and giving her name as Lillie Carpenter. She said: 'The lily was put on my coffin when I was buried.' It is a fact that my wife had a niece by the name of Lillie Carpenter, and she also had one of her pictures in the house at the time. We learned from friends afterwards who attended her funeral, that a large white lily, the workmanship of her own hands, was placed on her coffin. I might remark here that my wife did not recognize her from the fact she had not seen her for sixteen years prior to her death."

On another occasion, my sister was called to the cabinet, and was addressed in the following language by a little girl: "My name is Essie Sargent. Ma, what did you do with that gold chain of mine when I died? Also with that white dress you were making for me? What made you sell that horse we used to drive down to Uncle Ezra's, and, ma, what makes you cry when you take the little shoes of mine out of the drawer and look at them? Ma, you mustn't do that. I am here with grandpa, and am happy. If you want to do any thing for me, plant some flowers for me."

Now for the facts: My sister had a little girl by the name of Essie, who passed away a few years since. She had a gold chain of which she was very fond. At the time she took sick her mother was making her a white dress. During the early part of our investigations, the mother, father and Essie frequently came to my house to hold seances, at which time they drove Essie's favorite horse, which has since been disposed of. At the time she took sick, her mother laid her little shoes in the drawer, and I presume they are there to this day. Essie's own father did not know this wife had the shoes laid away, until told so by his wife after the seance.

If skeptics think that Mott guesses at all this, we will now in conclusion give them another nut to crack. At my fourth seance I was neither accompanied by my wife or sister, but was among entire strangers. I was called to the cabinet, and before seeing any one, I heard a voice say, "You are a stranger to me. I never saw you before." I then remarked, "Well, will you show yourself to me?" The answer came, "Yes." The curtain parted and I then beheld a lady apparently about thirty-five or forty years old, but did not recognize her. The curtain closed and she continued: "I hung myself. My folks were away from home, and I hung myself in the chicken coop. I want you to write to my brother, and tell him I was insane at the time. I am sorry I did it." I then asked, "Who is your brother?" She said, "Benjamin Miller." I then said, "Where shall I write to him?" She replied, "Olin, Iowa. He was postmaster there. This ended our conversation, and, of course, I was somewhat surprised to receive such a request under such peculiar circumstances, and from an entire stranger. It was some time before I could make up my mind to write, but finally

I addressed a letter as requested by my informant, to Benjamin Miller, Olin, Iowa. On the second day of April, I received the following:—

OLIN, Jones Co., Iowa, March 27, 1885.

Mr. E. A. Carpenter, Dear Sir: Yours received; and after some delay in ascertaining the facts, I send you the following: Either in the year 1875 or '76, one of my sisters committed suicide by hanging herself in an old house, in which she and her family had previously lived. I find by inquiry that this old building had been used for a chicken house. At times she was despondent and tired of life, and I think manifested symptoms of temporary insanity at various periods during this season of despondency. It is true that I was postmaster at the place at the time of her death, but am not now.

I doubted the chicken coop part, but as has been stated, the old house or building, I am credibly informed, was used for a chicken house. I will say, however, that she commonly called a building used for chickens, "a coop." I know that you never had an acquaintance with her, nor do I think you heard of her suicide. I have given you the facts as they exist. You are at liberty to make such use of this letter as you may deem proper.

B. H. MILLER.

P. S.—The family were away from home at the time she hanged herself.

The above is a plain, unvarnished statement of facts. What will our skeptical friends do with them?

In conclusion, allow me to say that, with the exception of a very few of our orthodox friends, who having eyes see not, and having ears hear not, neither do they understand, Spiritualism has never had a more healthy, vigorous growth in this locality than within the last year.

EXTRA A. CARPENTER.

Wellsville, N.Y., April 9th, 1885.

Mrs. Cooke and Mr. Massey in New Zealand—The Location of Syria and Assyria.

BY WM. EMMETTE COLEMAN.

Advices recently received, by letter and paper, from Australia and New Zealand, indicate that valuable work in behalf of Spiritualism is being done in those colonies by Mrs. Lena Cooke, of San Francisco, and Mr. Gerald Massey. It is said that Mrs. Cooke is the first test medium that has ever visited or done private work in New Zealand, and her labors, private and public, have awakened widespread interest in the cause. The people in the churches are much interested, and general inquiry on the momentous subject of spirit communion is manifested. In Dunedin her work was largely amongst doctors, lawyers, merchants, etc., etc. she often sitting for a dozen friends in their private parlors. Her work has led to the inauguration of many circles, and these private gatherings for the manifestation of psychic potencies are constantly being augmented in number and as regards effective results. Unless letters from home call her to San Francisco by the next steamer, Mrs. Cooke will make another tour of the colonies.

During his recent sojourn in San Francisco, Mr. Gerald Massey and I, by invitation of Mrs. Cooke, spent several pleasant evenings together, with her, at her cozy homestead, which latter is always open for the welcoming of the spiritual workers. The friendship and sympathy of Mr. Massey and Mrs. Cooke, thus inaugurated, has been strengthened and cemented by their conjunction in the field of spiritual labor in New Zealand. Coincident with her mediumistic work, we find Mr. Massey on the rostrum warmly vindicating the truths of Spiritualism in general and of Mrs. Cooke's mediumship in particular. The papers there are vigorously anti-spiritualistic, and Mr. Massey has been zealously engaged in defending Spiritualism, himself, and Mrs. Cooke from this attack. And so the work goes on.

A CORRECTION.

In my recent article in the JOURNAL on the alleged Syrio-Chaldean writings it is stated that Syria was in Asia Minor, which is a manifest error. Asia Minor did not include Syria, its boundaries extending only to the borders of Syria, which country lay south-east of Asia Minor. The statement that Assyria is in Mesopotamia is also not accurate. Mesopotamia was deemed a part of Assyria, rather than Assyria a part of Mesopotamia. Syria proper extended from the Mediterranean to the river Euphrates; Mesopotamia (signifying "between the rivers") lay between the Euphrates and Tigris rivers; and beyond the Tigris was Assyria proper. Syria and Assyria then were separated by Mesopotamia, but the latter being conquered by Assyria, it was often spoken of as a part of Assyria. The similarity of name led to confusion and error in Greek writers regarding Syria and Assyria. It appears that the etymology of the two words has nothing in common, though apparently Syria seems an abbreviation of Assyria. The best scholars now regard Syria as derived from the Hebrew and Phœnician name of Tyre, namely *Tsur*. The Greek form of this word is *Tyros*, but as this could not be expressed in Greek letters, it was rendered *Syria* (Latin, *Syria*). *Syria* (city being the most important one along the Mediterranean coast. The distinction between Syria and Assyria was very great in the Hebrew language. Assyria was *Asshur*, and in Greek *Assyria* (Latin, *Assyria*). A still greater distinction appears in the two names in the Assyrian inscriptions, where Assyria is called *As-sur*, while the Tyrians are *Tsur-ru*, the characters, in cuneiform, to express the two being entirely different. (See Rawlinson's "Herodotus," I. 63, note; McClintock and Strong's "Eccelesiastical Cyclopædia," x. 96.) The foregoing emphasizes the validity of the point raised in a previous article, that the primitive language of Assyro-Babylonia could not properly be called Syrio-Chaldean.

Presidio of San Francisco, Cal.

Boston Liberalism.

To the Editor of the Religio-Philosophical Journal:

I have read with interest the articles on Boston Liberalism by your correspondent "Grapho"; but I fail to find therein a recognition of two movements with which I am more or less closely identified, and which seem to me among the best exponents of liberalism. One is the Boston Society for Ethical Culture, whose basis is absolute freedom of thought on religion and all other subjects, with a view to producing the most perfectly rounded characters in men and women. This society has, at present, no large following, due to the fact that popularity cannot, as yet, attach to a work so purely radical and constructive as itself. I know of no other society in America where the meetings are so completely planned to develop unity of spirit through diversity of thought. The Sunday service recognizes by silence and soft music,

that regard all feel for the all-important reality named so variously "God," "Nature" and the "Unknownable." Hymns expressing this regard and ethical aspirations common to the race, have been singled out and printed for the weekly use of the society. Essays are given each Sunday by the leader, who is considered in no other light than friend and general inspirer, so that no change in the leader's thought (while honest) would involve dismissal. The "Conversational Lesson" gives opportunity to all to receive and impart new truths—the theory being throughout that to purify the thought is to uplift the life of the individual, making each the centre of new circles for good outside. The children connected here are instructed in every-day virtues, through a peculiar method of flower symbolizing. Young people from first to last are led to independent thought and noble endeavor, much after the kindergarten fashion. This work is surely worthy of notice in your paper.

But there is another, in like direction, under the auspices of the Free Religions Association. This is named the "Social Supper" of the F. R. A., but it involves far more than converse and a material feast. Two public meetings only have been held as yet, but a third is announced for this month, in Boston. A fine intellectual feast has distinguished the past gatherings—and one shared equally by men and women. The call, as originally sent forth, to these new local meetings of the F. R. A., was worded as follows: "The Liberal Thinkers of Boston and suburbs are called to a Festival in Parker Fraternity Hall, (Oct. 1st, 1884) and with threefold object, viz: 1. Sociability of Liberals; 2. Development of the Best Thought on Ethical Problems of the Day; 3. Co-operation of Woman with Man in such Work."

Thus, while the Liberal Union Club has an object of its own to effect, it finds a complement in this new phase of Free Religious work.

Hoping that my added comment on the attitude of Boston Liberalism, may be found acceptable, I am yours most sincerely,

CLARA M. BISBEE.

Clark St., Dorchester, Mass., April 11, 1885.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

The cause of Spiritualism is now receiving its full share of encouragement in this vicinity. Its facts and phenomena are earnestly sought by the people, who are beginning to think for themselves, and who find but very little comfort in the acceptance of a blind faith in the ranks of the popular theology of the nineteenth century. The mind of man is not satisfied now with the arbitrary assertions put forth in the past, and that are today stamped and labelled as infallible guides to immortality. Man to-day asks for an analysis of phenomena on a scientific basis. All phenomena, either spiritual or so-called material, that will not submit to, nor earnestly court, a rigid investigation, will find its only support among the gullibles. It is a sign of growth (and I believe in the right direction) that some of the teachers upon the spiritual platform are beginning to boldly declare against the one-dollar-a-chair show business in fraud materializations in

dark rooms, through cabinet doors, to gaping gullibles.

Capt. H. H. Brown, in the closing lectures of his engagement at Brittan Hall, on the 20th of March, took for his subject, "Thirty-seven Years of Modern Spiritualism," and handling it in the light of what it has done for the world, he held it up before the audience in no unimpeachable light. In the course of his remarks he made special reference to the business of materialization, as presented before the public to-day, and while the fact might possibly exist, and that, too, under the most complete test conditions, yet for him there was no inspiration in it. He counselled all true Spiritualists not to put their heaven-born phenomena before gaping crowds in the form of cheap shows, and in a prayerful manner, he exclaimed, "Oh, my mother, oh, my mother, I beg of you to never show yourself from a cabinet door to a gaping crowd." I said in my heart in response, Amen!

Sunday, April 12th, Joseph D. Stiles occupied the platform at Brittan Hall, at 2 and 7 P. M. He gave a séance in the evening at the close of his remarks, commencing at precisely eight o'clock and five minutes, and closing at one minute before nine. During the fifty-four minutes the séance occupied, Mr. Stiles's controls reported one hundred and eight full names with place of earth residence, nearly all of which were recognized. So the work goes on, and still the demand increases.

The Ladies' Spiritual Aid Society hold their regular weekly meetings, with an increasing interest. The young people find a place at the Ladies' Aid entertainments where they can spend an enjoyable evening, free from the ruder elements of the common dance hall, good order and quiet always being maintained.

Our good Christian friends at the Center Congregational Church are still on the road of progress. The Dickens Reception, referred to in my last letter, was repeated on Wednesday evening, the 8th instant, to a crowded house. Twelve books were faithfully represented by one hundred and fifty persons in costume. A very careful and minute introduction of the different characters represented, was given the audience by the President of the evening, Dr. John Crowell, many of them making quotations from those represented, which elicited rounds of applause. The reception was a financial success, as well as pleasing to the large audience.

At Onset Bay Grove work is being pushed forward with all dispatch. The Onset Bay Times says that double the cottage building is being done in the month of April this year, than was done in the same month last year; and here let me say to the Western friends who intend to be at the camp meeting at Onset, secure your rooms early. A word to the wise is sufficient.

W. W. CURRIER.

Haverhill, Mass., April, 1885.

Three deaths from hiccoughs are reported as having occurred at Chattanooga, Tenn., and two other persons are in such a critical condition from the same "mysterious malady" that their death seems inevitable. The subject is proving very puzzling to several leading physicians of that city.

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